

BLACKFRIARS

A MONTHLY REVIEW

Edited by the English Dominicans



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April 1935 Contents

Editorial

Understanding the Art of India

The Mystic Instruments

Cajetan the Rationalist

The Letters of Father Hopkins

A Reunion Movement in Germany

Liturgy and Sociology

Social Science

An Objective Defence of Denominational Education

Ananda Coomaraswamy

Paul Claudel

Reginald Ginns, O.P.

W. H. Shewring

Victor White, O.P.

Antony Timmins

Bonaventure Perquin, O.P.

F. St. John Oram

EXTRACTS AND COMMENTS. CORRESPONDENCE: Reunion; The New Style of Architecture. REVIEWS: History and Biography, Miscellaneous, The Play, Gramophone. NOTICES.

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EDITORIAL

BEHOLD THE MAN, Epstein's latest sculpture, may be (as some think) a repellent monstrosity, or it may be (as others maintain) a work of genius; we do not pretend to decide. But in any case it is not so insipid as to be disregarded or taken for granted, and that may be counted to its author for praise. Even if the majority of Catholics instinctively shrink from this strange presentation of the Lamb of God, it would be unjust in them to regard it as a blasphemy. It may well be that a sentimental and comfortable view of the sweet gentleness of Our Lord's life has blinded them somewhat to the terrible reality of Our Saviour's death. No one could grow sentimental over Epstein's Christ, but some might well be shaken by it to a sense of the awful blasphemy of Christ the King crowned with thorns in mockery of His Kingship. In truth it is a one-sided view of the God-man, and one here seen through the eyes of a non-believer, but it attempts to express a side of His life, and therefore of ours, that we must not be allowed to lose sight of. If a pagan sculpture of a Christian subject, offered to a pagan world in which Christians live, thrusts that vision, however rudely, to the fore, let it be welcome.

Whether, from an aesthetic point of view, we like or dislike this latest example of the development of modern art, it is imperative at least that we should appreciate the significance of the subject which the artist has chosen. *Behold the Man*. Even as Adam stood for the whole of mankind in his sin, so stood the New Adam as the representative of all men in the drama of reparation. *Ecce Homo* has more than its literal meaning: *Behold the Man*; it has a mystical meaning (suggested indeed by the exact significance of the word *homo*): *Behold Mankind*. Kingship was His, even in His human nature; *Unto this am I come*. But to this awful mockery of His Kingship, also, had He come; to the Royal Progress of the Cross, to His throne on Calvary. It was the Eternal Father's design that all men should be drawn to Him thus, and these symbols of mockery are gloriously retained by the regnant Christ as the symbols of His triumph. In Him mankind has triumphed over the powers of evil, but yet no individual man can reap the fruits of this victory until he has been figuratively crowned with thorns, has carried his cross, and has been crucified. Epstein has produced perhaps, all unwitting, not the figure of a Man, but the symbolic figure of what all men should be.

The sculptor's conception fails, nevertheless. It is that of a majestic acceptance of an inevitable fate, but in this he is pathetically at fault, and it is true to say that he has missed the chief point of his subject. Even though the soul of the agonized Christ was sorrowful unto death, His acceptance of the will of His Father was wholehearted and free. He was more than a victim of sacrifice—He was a victim of self-sacrifice. It was not blind justice that demanded the Passion; it was Divine Love that asked it and Divine Love that responded to the last drop of blood. It would need a supreme artist to create a figure that would express this suffering strength suffused and transformed with this divine fire, the grandeur, love-softened, that bore the mockery of the crown and the reed. Epstein could not be expected to achieve it; perhaps no human artist could hew this masterpiece from stone; perhaps only the Divine Artist can fashion it again, and that again in flesh and blood.

EDITOR.

UNDERSTANDING THE ART OF INDIA¹

WORKS of art have been thought of in two very different ways. According to the modern view, the artist is a special or even abnormal kind of man, endowed with a peculiar emotional sensibility which enables him to see what we call beauty; moved by a mysterious aesthetic urge he produces paintings, sculpture, poetry, or music. These are regarded as a spectacle for the eyes or a gratification for the ear; they can only be enjoyed by those who are called lovers of art, and these are understood to be temperamentally related to the artist, but without his technical ability. Other men are called workmen, and make things which every one needs for use; these workmen are expected to enjoy art, if they are able, only in their spare time.

In ideal art, the artist tries to improve upon nature. For the rest, the truth of the work of art is held to be its truth to an external world, which we call nature, and expect the artist to observe. In this kind of art there is always a demand for novelty. The artist is an individual, expressing himself, and so it has become necessary to have books written about every artist individually, for since each makes use of an individual language, each requires explanation. Very often a biography is substituted for the explanation. Great importance is attached to what we call genius, and less to training. Art history is chiefly a matter of finding out the names of artists and considering their relation to one another. The work of art itself is an arrangement of colours or sounds, adjudged good or bad according to whether these arrangements are pleasing or otherwise. The meaning of the work of art is of no significance; those who are interested in such merely human matters are called Philistines.

This point of view belongs only to the last few centuries in Europe, and to the decadence of classical civilization in

¹ This talk, the third of the Boston Museum of Fine Art Series, was broadcast from the University Club Studio of the International S.W.S. Wixal, Boston, Mass., Jan. 13th, 1935.

the Mediterranean. It has not been endorsed by humanity at large, and may be quite a false view. According to another and quite different assumption, which prevailed throughout the Middle Ages in Europe, and is in fact proper to the Christian as well as the Hindu philosophy of life, art is primarily an intellectual act; it is the conception of form, corresponding to an idea in the mind of the artist. It is not when he observes nature with curiosity, but when the intellect is self-poised, that the forms of art are conceived. The artist is not a special kind of man, but every man is a special kind of artist, or else is something less than a man. The engineer and the cook, the mathematician and the surgeon are also artists. Everything made by man or done skilfully is a work of art, a thing made by art, artificial.

The things to be made by art in imitation of the imagined forms in the mind of the artist are called true when these imagined forms are really embodied and reproduced in the wood or stone or in the sounds which are the artist's material. He has always in view to make some definite thing, not merely something beautiful, no matter what; what he loves is the particular thing he is making; he knows that anything well and truly made will be beautiful. Just what is to be made is a matter for the patron; the artist himself, if he is building his own house, or another person who needs a house, or in the broadest sense, the patron is the artist's whole human environment, for example when he is building a temple or laying out a city. In unanimous societies, as in India, there is general agreement as to what is most needed; the artist's work is therefore generally understood; where everyone makes daily use of works of art there is little occasion for museums, books or lectures on the appreciation of art.

The thing to be made, then, is always something humanly useful. No rational being works for indefinite ends. If the artist makes a table, it is to put things on; if he makes an image, it is as a support for contemplation. There is no division of fine or useless from decorative and useful arts; the table is made to give intellectual pleasure as well as to

support a weight, the image gives sensory or, as some prefer to call it, aesthetic pleasure at the same time that it provides a support for contemplation. There is no caste division of the artist from the workman such as we are inured to in industrial societies, where, as Ruskin so well expressed it, 'Industry without art is brutality.'

In this kind of art there is no demand for novelty, because the fundamental needs of humanity are always and everywhere the same. What is required is originality, or vitality. What we mean by 'original' is 'coming from its source within,' like water from a spring. The artist can only express what is in him, what he is. It makes no difference whether or not the same thing has been expressed a thousand times before. There can be no property in ideas. The individual does not make them, but finds them; let him only take possession of them, and his work will be original. The highest purpose of Christian and Eastern art alike is to reveal that one and the same principle of life that is manifested in all variety. Only modern art, reflecting modern interests, pursues variety for its own sake and ignores the sameness on which it depends.

Finally, the Indian artist, although a person, is not a personality; his personal idiosyncrasy is at the most a part of his equipment, and never the occasion of his art. All of the greatest Indian works are anonymous, and all that we know of the lives of Indian artists in any field could be printed in a tract of a dozen pages.

Let us now consider for a short time the history of Indian art. Our knowledge of it begins about 3000 B.C. with what is known as the Indus Valley culture. Extensive cities with well-built houses and an elaborate drainage system have been excavated and studied. The highest degree of artistic ability can be recognized in the engraved seals, sculptured figures in the round, finely wrought jewellery, silver and bronze vessels, and painted pottery. From the Rig Veda, the Bible of India, datable in its present form about 1000 B.C., we learn a good deal about the arts of the carpenter, weaver, and jeweller.

The more familiar Indian art of the historical period has been preserved abundantly from the third century B.C. onwards. The greater part of what has survived consists of religious architecture and sculpture, together with some paintings, coins and engraved seals. The sculptures have been executed in the hardest stone with steel tools. From the sculptures and paintings themselves we can gather a more detailed knowledge of the other arts. The temples are often as large as European cathedrals. Almost peculiar to India has been the practice of carving out such churches in the living rock, the monolithic forms repeating those of the structural buildings. Amongst notable principles early developed in India which have had a marked influence on the development of architecture in the world at large are those of the horse-shoe arch and transverse vault.

An increasing use is made of sculpture. As in other countries, there is a stylistic sequence of primitive, classical and baroque types. The primitive style of Bharhut and Sanchi can hardly be surpassed in significance, and may well be preferred for the very reason that it restricts itself to the statement of absolute essentials, and is content to point out a direction which the spectator must follow for himself. Nevertheless in many ways the Gupta period, from the fourth to the sixth centuries A.D., may be said to represent the zenith of Indian art. By this time the artist is in full and facile command of all his resources. The paintings of Ajanta, approximately comparable to those of the very early Renaissance in Europe, depict with irresistible enchantment a civilization in which the conflict of spirit and matter has been resolved in an accord such as has hardly been realized anywhere else, unless perhaps in the Far East and in Egypt. Spirituality and sensuality are here inseparably linked, and seem to be merely the inner and outer aspects of one and the same expanding life. The art of this age is classical not merely within the geographical limits of India proper, but for the whole of the Far East, where all the types of Buddhist art are of Indian origin.

There follows a mediaeval period, which was essentially an age of devotion, learning, and chivalry; power and

wealth, and the patronage of art and literature moving together as a matter of course.

From the twelfth century onwards, the situation is profoundly modified, so far as the North of India is concerned, by the impact of Muhammadan invasions, of Persian and Central Asian origin. But while the effects of these invasions were to an appalling extent destructive, the Islamic added something real and valuable to that of India; and finally, though only for a short time, under the Great Mughals in the sixteenth and seventeenth centuries, there developed in India a new kind of life which found expression in a magnificent architecture and a great school of painting. Just because of its more humanistic and worldly preoccupations, this art is better known to and better appreciated by Europeans at the present day than is the more profound art of Hindu India. Everyone has heard of the Taj Mahal, a wonder of inlaid marble, built by Shah Jahan to be the tomb of a beloved wife; everyone can easily understand and therefore admire the Mughal paintings that provide us with a faithful portrait gallery of all the great men of northern India during a period of two centuries. This is a kind of art that really corresponds to that of the late Renaissance, with all its personal, historic, and romantic interests.

In the meantime, Hindu culture persisted almost unchanged in the South. In the great temple cities of the South both the reality and the outward aspects of the ancient world have survived until now, and the world has no more wonderful spectacle to offer than can be seen here. In the North, Hindu culture survived, too, in Rajputana and the Panjab Himalayas, and here, in direct continuity with ancient tradition, there developed the two schools of Rajput painting that are the last great expressions of the Indian spirit in painting or sculpture. Modern developments in Bengal and Bombay represent attempts either to recover a lost tradition, or for the development of an eclectic style, neither wholly Indian nor wholly European. At the present day the Indian genius is finding expression rather in the field of conduct than in art.

European influence on Indian art has been almost purely destructive. In the first place by undermining the basis of patronage, removing by default the traditional responsibilities of wealth to learning. Secondly, the impact of industrialism, similarly undermining the status of the responsible craftsman, has left the consumer at the mercy of the profiteer, and no better off than he is in Europe. Thirdly, by the introduction of new styles and fashions, imposed by the prestige of power, and which the Indian people have not been in a position to resist. A reaction against these influences is taking place at the present day, but can never replace what has been lost; India has been profoundly impoverished, intellectually as well as economically, within the last hundred years.

Even in India an understanding of the art of India has to be re-won; and for this, just as in Europe where the modern man is as far from understanding the art of the Middle Ages as he is from that of the East, a veritable intellectual rectification is required. What is needed in either case is to place oneself in the position of the artist by whom the unfamiliar work was actually made, and in the position of the patron for whom the work was made: to think their thoughts and to see with their eyes. For so long as the work of art appears to us in any way exotic, bizarre, quaint, or arbitrary, we cannot pretend to have understood it. It is not to enlarge our collection of bric-a-brac that we ought to study ancient or foreign arts, but to enlarge our own consciousness of being.

As regards India, it has been said that 'East is East and West is West, and never the twain shall meet.' This is a counsel of despair, that can only have been born of the most profound disillusion, and deepest conviction of impotence. I say on the contrary that human nature is an unchanging and everlasting principle; and that whoever possesses such a nature—and not merely the outward form and habits of the human animal—is endowed with the power of understanding all that belongs to that nature, without respect of time or place.

ANANDA COOMARASWAMY.

THE MYSTIC INSTRUMENTS

IN the course of a work on glorified bodies, which St. Paul calls *spiritual bodies*, the author, passing from the domain of sight to that of hearing, has been led to examine the mystical meaning of the various instruments enumerated in the psalms: strings, trumpets, organs, cymbals, flutes.

Now let the apple of thine eye cease! says the Book of Lamentations (2, 18).

The texts last cited are themselves an invitation to cross over from the domain of sight to that of hearing, from the domain of proportion to that of modulation, and from that of values to that of tonalities. *Nothing in this world*, says Saint Paul (1, Cor., 14, 10) *is without voice. Even soulless things, be they flute or dulcimer, if they give not a distinction of sounds, how shall it be known what is piped and what is harped? And if the trumpet give forth an uncertain sound, who shall prepare himself to the battle? Likewise you, except you utter by the tongue plain speech, that tongue which the Holy Spirit for evermore has put into our mouth, so that we might at last express ourselves, yield to the loving invitation (Arise, speak, my beloved, let me hear thy voice—as I have taught thee to hearken unto mine—for it is sweet). Canticle.* The soul is become entirely praise and the daughter of music, after the phrase of Ecclesiastes (10, 2, 4), of that song, that resonant and melodious breath-control or neum (pneuma) of which the craving came to her at night (Job, 25, 10). Entirely is she herself the harp, in herself covering the gamut, and by octave upon octave the means of attaining from the lower to the higher. *Arise*, says David (Ps., 56, 9) *Arise my glory, psaltery and harp. The flutes and psaltery make sweet melody*, but a pleasant tongue is above them both (Ecclesiastes, 40, 21). *He hath disposed ascensions in his heart*, says the eighty-sixth Psalm. Not for nothing do we speak of man being just or a lute being true. Justice dwells in those

stretched strings, and undertakes attack and phrasing according to the word of the Forty-eighth Psalm: *I will open my proposition on the harp*. The word of God has found that heart no longer a heart of stone, but of quivering flesh, on that frame of taut nerves it has awakened a twofold response. (*On the ten-stringed psalter will I sing praise to Thee*, Ps. 143, 9.) One might say by refinement that those strings, to be resonant, must be wholly stretched as between two tuning-pegs, between desire and interdiction; that the bow of love may go to and fro upon them. Or they might be likened to the warps on which the ringing shuttle sets up its woof. Anyhow, what is the psalter to-day, what all that cunning array of Divine Office but a framework set up for the ingenious insinuations and all the patient come-and-go of prayer?

But the golden scale of that liturgical triangle, the harp, does not exhaust, for the soul is prey to the spirit, the whole potentiality of sound-effect. Side by side with the eloquent, skilled, concerting strings, is outcry, the shock of inspiration breaking in, and in the words of Psalm 28, *interrupting the fiery flame*, and the trumpet is the vehicle of that lightning raid, the trumpet that from Exodus to Apocalypse goes with theophanic manifestations, of which the prophet Zachary tells us (9, 14) that *the Lord God will sound in the trumpet*. The bracing enlivened trumpet, imperious and precise, forthwith clears the soul of all its past and reveals to it an order new. *God is ascended in jubilee* (says Ps. 46, 6) *and the Lord in the voice of the trumpet*. It is fitting that at every stage of our spiritual growth we receive that strident order the shriek of that trumpet which rouses our buried mettle and calls it to that violent uplifted state which can be likened only to a burst of flame. *Cease not*, says Isaiah (58, 1), *lift up thy voice like a trumpet*. The gospel trumpet which throws down the battlements of the soul and on that blank space erects in a blinding flash the new business of life.

All that we need now to examine the instruments of our mystical orchestra, as the Psalms show them pulsating to the hands of King David, is to speak of organ and cymbals.

The organ is the instrument which reigns over the diffusion of sonorous atmospheres. It makes accessible to the ear the cubic space about us, it impregnates space with sound. In contrast with other vessels of music, it expresses what endures rather than what passes, it deals in the continuous. It is that exhalation of the breathing soul, that long insistence on a self-same thought, whilst on different planes separated by the stratification of tonality, fugitive structures and streaming stairways limn or dislimn themselves in the clouds. It gives space, it orders the planes, it makes the mountains dance about it, it sets a whole crowd gigantically going, it brays to God like land and sea with all the power of its storeyed lungs.

Last of all, the top-knot on the peak of the pyramid, tsing, tsing, tsing! those are the cymbals! At base of the orchestra at symphonic performances, behind the crowd of strings, behind the line of oboes and bassoons, flanked on one side by the kettle-drums, on the other by the double-basses, behold the heavy artillery in reserve, bombardons and big brasses, the whole pack of the noise-beasts. When the crescendo of the musical ode is emphasized and sharpened, when from every corner of the orchestra the lines converge and culminate, when the gradual fainting of the ground-tones leads in the threatened fulminations of the column, the battery begins to bestir itself. *Thou hast clapped thy hands, thou hast stamped with thy foot* (Ezekiel 25, 6). With mallets uplifted, lo the Corybant ready to tap his tune and waken with the manifold hail of his strokes the deep echo of subterranean presences. The drum starts rolling, the ass-skin in full practice tames the whole orchestra to its resistless beat. But you quite feel that the event, the decisive flash is still to come, it is in the hands of that male Bacchante, who suddenly gets up at the end of the hall, flourishing at arms' length a double golden sun! When from a lofty promontory one watches the great waves in mighty lines coming on one after another under the breath of the North Wind, only to break on the unshakable wall of the shore, the first idea they beget in us is that of the impotent wrath of the elements. But it is not wrath,

it is enthusiasm! The liquid creature, as it were, one, two, three, four! ponderously poised on the arms of the Sea-Gods and by them flung point-blank at the blinding curtain of basalt, the plummy giants rearing suddenly fifty feet in air and breaking with glowing rainbow to an explosion of snowy rage, are not vexed, they are drunk! they sing, they dance, they are pleased to find their limit something solid to foam on, and the frenzied ecstatic cymbal stays at the summit of that sea which tosses it to the stars, *Selah!* to break itself to bright dust! But the cymbal is not only at the triumphant apex of the choir a clatter, a resonance, a clap, it is also something in our soul's most silent attentive region that suddenly starts shuddering. Is it the beginning of an earthquake? Is it the infant Zeus awakening in the leafage of Dodona? What has been startled beneath that slow wand topped off with sponge and cork? *Mine ear*, says the ninth Psalm, *hath heard the uprisings of thy heart*.

I was near to forgetting the flute, the tempered flute, whose rambling and whose infinite flight, like flowing water sparkling, guides us into ways of peace, at once refreshing and paining like the glimpse of a childish cheek and the candid beaming of loving eyes. As the Spartans erstwhile made over the training of their troops not to the trumpet or the fife, but to the flute, judging their warriors to need excitement less than self-expression, so our shepherd addresses our ears with counsel of smoothness and lets us come to ourselves with the ways of light and azure at our feet. Such are the *fields of verdure* which an angel showed in dream to the Martyrs of old on the eve of their suffering, dreams in which the far-off clarionet blends our sense of bygone time with keen anticipation into a homesick longing.

PAUL CLAUDEL.

Translated by John O'Connor.

CAJETAN THE RATIONALIST

THE recent number of the *Revue Thomiste*, completely devoted to the life and work of Thomas de Vio, O.P., Cardinal Cajetan, is a model of its kind. The occasion of this publication was the commemoration of the fourth centenary of the death of that prince of Thomist commentators. He died on August 10th, 1534.

Though the studies are as diverse in character as in authorship, yet they present a remarkable unanimity with regard to that which was the chief characteristic of Cajetan's life and work, namely the independence and objectivity of his mind. Those who have used his works will not be inclined to question this. He has been accused by some, indeed, of having shown an independence which was indistinguishable from rashness. But rashness was not his fault. His independence proceeded rather from a great intellectual honesty and courage which led him to carry principles to their logical conclusions without allowing human respect, or any equally unworthy moral influence, to hinder the steady course of his reasoning. If that was not due to his natural character, he had, at any rate, learnt it from his master, Aquinas, who had himself followed his principles unswervingly even though it meant committing himself to, as some think, terrible conclusions about the relationship of God to this world. But both one and the other preferred to be logical and come to a full-stop at inexplicable mystery, rather than to make compromises with sentiment and end in a contradiction which is irreconcilable with the very notion of God.

Cajetan was so relentlessly logical as to seem to some of his contemporaries to be without ordinary human feeling. But that was merely the superficial judgement of those who were out of sympathy with him. He was human in the best sense of the word, since he did due honour to that which made him human, his native reason. The passion of his life was to fulfil the purpose for which he had received his intelligence, union with objective truth. He had no

patience with intellectual sloth, or with those who accepted a thing as true merely because they were prejudiced in favour of the man who taught it and against those who denied it. 'Examine my reasons,' he wrote at the head of his commentary on the *Summa*, 'and either accept or refute them. I am neither so vain nor so presumptuous as to give my sole authority as the reason of what I write. I go only so far as the reasons which I allege will allow. If you find me in error, have the goodness to give me your help and correct me, and I shall be grateful. If you come across such expressions as error, falsehood, deception, ignorance, please remember that I use them of opinions and not of persons.' He repeats the warning with more insistence at the beginning of the commentary on the *Secunda Secundae*: 'Consider what I say without respect for my personal authority, but having regard simply to the value of the arguments.'

Having learnt from his Master that *locus ab auctoritate quae fundatur super ratione humana est infirmissimus*, he put this into practice by keeping himself always in the background after the example of St. Thomas, and by establishing his teaching on the firm ground of divine authority and sound rational argument. 'I would rather be taught by the Apostolic See than put forward my own opinion,' he writes; and again, 'let it suffice for us in this matter that the Church and the ancient doctors teach us that this is what we are to believe.' But where there was place for the exercise of the human reason, he insisted on its use. He desired that his disciples should think for themselves and not throw the burden upon others; but they must think in the correct way, that is, by assimilating the solid and certain principles in order that these might be pursued to their logical conclusions. *De ratione scientiae absolute . . . est habere conclusiones visibiles in alio, id est in principiis, quoniam omnis scientia ex principiis oritur necessario*. He was the declared enemy of that materialistic method, so familiar to us in these days, which consists in drawing up lists of authors with undigested and often misunderstood quotations, a method which has

given us the mental confusion and inconsistencies of the probabilistic system.

His own example is the best recommendation of his advice. Though loyally devoted to his Order, and especially to St. Thomas, he allowed no misplaced *esprit de corps* to do violence to his reason. His reverence for the very words of the *Summa* is shown by the reputation he enjoyed of being able to quote by memory from any part of it, yet his reverence had nothing of fetichism for the text. On occasion, indeed, he did not hesitate to correct his master, and throughout his commentary he makes a constant appeal from the letter to the spirit. *Auctoritates objective intelligendae sunt*. Words, for him, were no more than signs or symbols intended to lead the mind to the contemplation of the formal essences of things. Hence the severe austerities of his own style, both in diction and imagery. In this connection, we take the liberty of quoting some words of M. l'Abbé Penido from the *Revue Thomiste*.

Thomas de Vio was an ascetic writer, neither imaginative nor affected. He makes no concessions to fine writing or to poetry, a fact that was bound to make him enemies at a period when one estimated the worth of philosophical writers rather for their literary gifts than for their metaphysical ability. We moderns, who are so easily satisfied by what is purely accidental, transient and fortuitous, find it terribly hard to settle down to the contemplation of being in its simple formality. But that was Cajetan's special gift; he fixed his attention upon the object with unshakeable pertinacity and had no use for that fashion of writing which blots out the view of the essential reality beneath a mass of pretty images.

The writer goes on to say that it was not in Cajetan to write one of those compositions, so typical of our own time, in which there is nothing so definite as black and white, but all is a matter of shading and perspective, where one is made to understand that the complete truth is to be found in no one system because so much depends on the point of view; that the more one thinks of a problem, the more it is realized how far away is the ultimate truth of the matter; until at last we are all, of whatever school of thought, lost in a hopeless fog and end by coming to the conclusion that,

after all is said and done, there is very little difference between one school of thought and another. 'N'avons-nous pas lu, et l'année passée encore, cette phrase écrite par une plume qui se croyait thomiste? "Au sujet de Dieu, saint Thomas est beaucoup plus près de Kant qu'on ne l'imagine communément." Cajetan était l'ennemi-né du relativisme doctrinal et des dosages de probabilités.'

His literary style was, indeed, the mirror of his life and character, for he was, one might say, a man all of one piece. When he was placed at the head of his Order and began at home that work of reform which he saw to be necessary throughout the Church, he insisted on two indispensable points as cardinal to the whole situation: the double asceticism of poverty and intense study. To his mind the two were inseparable as far as Dominicans were concerned. And as to the latter, he said quite frankly that unless this obligation were fulfilled then the Order might just as well be dissolved. 'The work of our Order is at an end unless sacred doctrine be our recommendation.' His conception of the nature of the obligation may be estimated from his opinion that the Dominican who was not in the habit of doing at least four hours' study a day was in a state of damnation. There is nothing exaggerated about that remark when we remember that he was addressing those who, for the most part, were engaged not in the active works of a busy parochial life, but in a life in which public prayer, study and teaching by voice or pen were supposed to occupy their time and energies. The Council of the Lateran (1512-1517) bore witness to the bad repute in which the Mendicant Orders were held by the prelates of the Church. The Mendicants begged Cajetan to take up their defence, and he accepted the invidious task; but he made it clear that he was not prepared to defend what was indefensible even among his own brethren.

What these owed to him could not be expressed better than in the words of his successor in the generalship of the Order: *collapsum ordinem sapientia, virtute et prudentia restauravit*. To his inspiration and zeal is due the rise of the great Spanish Dominican school which bore fruit in

so many theologians of the first class. And if the *Summa* of St. Thomas was laid on the table at the Council of Trent along with the Sacred Scriptures it is surely he that must receive no little share of the credit; for when he entered the schools of theology, about 1490, the *Summa* of St. Thomas was only beginning to displace the Sentences as the text-book of the schools. Indeed, his first charge as bachelor in 1493 at Padua was to lecture on the Book of Sentences.

When we think of the character and ideals of the man, and consider the corruption of the age in which his lot was cast, we are inclined to think that his life must have been a martyrdom. At any rate, his courage and fortitude must have been taxed to the very limits. Fortunately, the two Medici Popes, Leo X and Clement VII, in spite of their deficiencies in other directions, were wise enough to recognize the worth of this man who was so much their opposite in many respects. Hence he had full scope for his talents and his zeal for reform. Thus in 1512, while Master General of his Order, he was sent to address the assembled Fathers of the Council of the Lateran, and he did not mince his words to them on the gravity of the situation and the responsibility which lay upon their shoulders.

But it is a supreme tribute to his character and solid virtue that, in spite of what he must have felt, he never allowed impatience to break forth into rash criticism, and much less into revolt. The fact that some of the contemporary Popes (Alexander VI among them) and the Roman Court were a scandal to the world did not disturb his respect for the Papacy. On the contrary, he was its champion against the pretensions of the pseudo-council of Pisa-Milan (1511-1512) and of the Gallican theologians of the University of Paris. Similarly, he never permits himself to give way to his feelings with regard to the moral laxity of the times, even among the dignitaries of the Church, when writing his moral treatises. Once, it is true, he does betray himself in bewailing the fact that the patrimony of the Church was lavished on harlots. But in general, his treatment of the moral problems of the day was so calm and

reserved that some have even accused him of laxism and excessive indulgence. Were this true, it would mean that an inexplicable inconsistency had entered into the character of Cajetan. But it is not true.

In the sphere of morality, as in that of dogma, it was his main object to defend and propagate the doctrine of St. Thomas; to expound it, to free it from superficial and erroneous interpretations, to multiply its followers. There was need of it, for *doctrina haec (quae ad salutis viam spectat) in Italia satis dormit, et tamen opportuna est valde*, as he says in his prologue to the commentary on the *Prima Secundae*. Here, as everywhere, he pleads for the due use of the reason and seeks to establish moral teaching on a sound rational basis; hence he continues: *Suscipiantur autem velim haec, sicut et cetera nostra, si et inquantum rationi consonant: neque enim eis fidem dari majorem posco, quam ea sit quae ex ratione gigni nata est*. But, remembering the warning of his Master: *Sermones morales universales minus utiles sunt, eo quod actiones sunt in particulari*, he goes on to add this piquant remark: *Verumtamen memores sint quod acrobologia mathematica non est expetenda in moralibus*. Morality must be based on eternal and objective principles, but in estimating the morality of a particular action it is necessary to take into account not only the moral object of the action but also the moral circumstances attending the performance of the action. It is because he insisted with such emphasis on this latter point that certain of his contemporaries accused him of laxism. He might just as well be accused of rigorism because he was as firm as a rock in his insistence on the absolute necessity of maintaining the essential objectivity of the law of morality.

It is here that we find the supreme value of the teaching of Cajetan both for his own time and not less for our own. It is significant that he was sent by Leo X in 1518 to deal with Luther; and although his mission failed in its immediate object, still he left behind in his writings the preparation for dealing with that individualism and subjectivism which lies at the root of Protestantism. There is urgent

need for us to adopt that preparation, living as we do in a world that is dominated by those mental aberrations and riddled with nominalism, in which subjective experience and not objective reason is made the test of truth. We want a religion that is true to life rather than one which is logically consistent, we are told. We should be deceiving ourselves if we believed that this attitude of mind did not find a reflection in the mind even of Catholics. It certainly seems to find a reflection in some of the doctrines which are proposed as applications of the law of morality, but which are by no means consonant with a morality that is objective and therefore unchangeable.

Now Cajetan takes this as his first principle: if the law of morality is to be rational it must be objective. An act is good, just as an affirmation is true, when it is in accordance with right reason. And as truth is attained by the conformity of the mind with objective being, so moral goodness is obtained by the conformity of human actions with an objective norm of morality. The supreme norm of morality is the objective eternal law of God; the proximate objective norm is the human reason which dictates the fundamental principles governing the morality of human action; the immediate guide of a man in each particular case is his subjective conscience, that is the judgement of his practical intellect in which the first principles of objective morality are applied to the individual act under consideration. If a man fails to use his reason as he should in applying these principles to a particular case, it is due either to bad will or to ignorance. In the former case he sins; in the latter he suffers from the misfortune of an erroneous conscience. All this is finely developed in Cajetan's treatise on Prudence and the growth of the Moral Virtues. Prudence is the *recta ratio agibilium*, and without Prudence there is no real Moral Virtue.

Cajetan has no use for the methods of probabilism; he considers them dangerous and unsatisfactory. In scientific matters he is not satisfied with probabilities, but goes right to the very heart of the problem until he has found what he calls the *rectitudo interna* of an action, that is its con-

formity with right reason. He condemns those works composed for the use of confessors which are crowded with ten thousand external details but neglect the duty of dealing with the intrinsic nature of moral actions. Instead, they contain lists of authorities and opinions on one side or the other, leaving the poor reader in a hopeless confusion and despairing of the possibility of ever attaining to objective truth. Hence the noble science of morality runs the risk of being degraded to the condition of a mere collection of positive laws from which persons may be dispensed where the observance of them involves a grave inconvenience.

Cajetan is never satisfied with complaining and leaving the matter as he finds it. Hence he seeks to remedy the evil by drawing up his *Summula Peccatorum*, in which the solution of each case is determined, not by enumerating the list of authors, but by the establishment of the problem on the indisputable principles which are to be found at the basis of every case of conscience. He bids the reader to think for himself so as to base his judgment on the solid ground of rational argument. No one has the right to shirk the burden of thinking, above all those who are charged with the grave duty of the care of souls. He expects to find in others that intellectual honesty and fearlessness which was so characteristic of himself. His epitaph might well have been those words of his biographer: *Neminem veretur ubi justitia exigit. Numquam potuit ab ea deflecti, neque pretio, neque precibus aut pollicitationibus.*

REGINALD GINNS, O.P.

THE LETTERS OF FATHER HOPKINS¹

THESE letters have already been much reviewed; I briefly endorse, and need not repeat in detail, the well-deserved compliments which have been paid to their editor and their publishers. I can best show my sense of the book's importance by treating some questions which a first reading has suggested.

It is natural to refer at once to those passages in the letters which discuss the technique of poetry, and especially the technique of Father Hopkins himself. Many readers, I think, have found obscurities in the author's preface to his poems; and here some of the letters of Dixon are of great help. It is good, for instance, to have the vague reference to nursery rhymes supplemented by an analysis of *Ding Dong Bell*. Two unsatisfactory things remain. One is the use of the name 'counterpoint' for inversion of accent—this is hardly a difficulty, but it is an abuse of terms. The other is really a difficulty—an inconsistency in the use of the very important term 'sprung rhythm.' In one letter Hopkins says: 'This then is the essence of sprung rhythm; *one stress makes one foot*, no matter how many or few the syllables'; later he says: 'The word Sprung which I use for this rhythm means something like *abrupt* and applies by rights only where one stress follows another running, without syllable between.' The rhythm of the line

The Simon Peter of a soul! to the blast
will be sprung in the first sense, not in the second. And it is said more than once that if 'common rhythm' has its accents inverted throughout it becomes sprung rhythm. Yet surely such lines as Shakespeare's

Never, never, never, never, never,

¹ *The Letters of Gerard Manley Hopkins to Robert Bridges: The Correspondence of Gerard Manley Hopkins and Richard Watson Dixon*. Edited by Claude Collier Abbott. (Humphrey Milford; two volumes, 30/-.)

and Keats'

Thea! Thea! Thea! where is Saturn?

are in common rhythm rather than sprung; for though the movement has changed from rising to falling, the lines are still strictly measured by feet of two syllables.

Bridges in his edition of the poems did not discuss these questions—I suppose because he had by this time developed his own theory as expounded in *Milton's Prosody*, its essence being the distinction between syllabic verse, with a fixed number of syllables and variable accents, and accentual verse, with a fixed number of accents and a variable number of syllables. Although this theory owed a great deal to Hopkins, it emphasized and opposed points which Hopkins had not, and there was a certain intersection of terms which would have made exposition tedious. Patmore was bewildered by Hopkins' experiments, not, I think, because he was insensitive—the *Essay on English Metrical Law* is as sensitive and as important as Bridges' book—but because he had studied metrical questions with a different emphasis. A Thomist might find it easier to explain Scholasticism to an intelligent young man who accepted the terms fresh as he heard them than to a mature philosopher who was thinking in terms of Kant.

In the free use of inverted accents Hopkins had more authority than perhaps he knew, for although in his earlier days he seems to have read much and in several languages, he later read less and less and also lacked books. In the published letters there is no mention of either Donne or Crashaw, both of whom used this technique, though with different effect. Donne, I think, was unhappy in these experiments, of which Jonson remarked crisply that 'Donne, for not keeping of accent, deserved hanging'; but many of Crashaw's examples seem to me both fine in themselves and remarkably like Hopkins in tone, for instance—

Look up, languishing soul! Lo where the fair
Badge of thy faith calls back thy care.

But a more important precedent is the usage of Italian

poetry, where very free inversion of accent is commoner than it has ever been in English. And although in this as in other things Dante is the supreme master, the tradition is continuous; Milton must have found it in Petrarch and Tasso also, and it is maintained afterwards through Metastasio and Leopardi to our own day. No doubt it was this tradition, not merely Dante's example, which influenced Milton; and as long ago as 1855 Thomas Keightley wrote in proof of this a most interesting essay on Milton's verse, anticipating Bridges at many points and with a much fuller documentation.

Hopkins' own interest in the theory of verse has led me into this metrical excursion; the same interest seems to have disguised both from him and from Bridges the almost immense distance which separates them as poets. Even in the sensuous elements of verse they are poles apart. Bridges had a phonetician's ear, which some better poets had not; but he scarcely achieved more than a superficial grace of rhythm and an elegant play of vowels and consonants. Hopkins had the ear of a creative poet; his rhythms have an essential life and some of his phrases have that rare perfection of sound which is quite beyond analysis; 'fretty chervil' is one of them; it stands with Shakespeare's 'sea sorrow' and 'Dis's wagon' and with the 'dolphin coral' of Keats. Add to this his reserves of virility and intellectual strength, and Bridges beside him 'outshapes but small.'

If Bridges now appears as a minor poet, Dixon appears as scarcely a poet at all; yet his letters are valuable. They are written almost as well as Hopkins' own, they contain excellent criticism, and they reveal the writer as a most lovable man. Hopkins' letters to both these friends contain some detailed comments on their verse which are not of great interest; but most often his discussion even of particular points broadens into general criticism. His defence of 'obvious' rhymes (against Bridges, who called them 'vulgar') is I think unanswerable; and his objections to archaism are telling, at least as arguments *ad hominem*—archaism is dangerous as a principle, but it seems to me to have been sometimes a great success, for instance in much

Greek verse and prose, and in some passages of Hardy, who used very old and very modern words with equal assurance.

Most of Hopkins' literary judgments have well survived changing fashions. He defended Dryden against Bridges. He preferred Stevenson to Scott and greatly admired Hardy. He has a good passage on Browning.

'He has a great deal of what came in with Kingsley and the Broad Church School, a way of talking (and making his people talk) with the air and spirit of a man bouncing up from table with his mouth full of bread and cheese and saying that he meant to stand no blasted nonsense. There is a whole volume of Kingsley's essays which is all a kind of munch and a not standing of any blasted nonsense from cover to cover. Do you know what I mean? The *Flight of the Duchess*, with the repetition of "my friend," is in this vein. Now this is *one* mood or vein of human nature, but they would have it all and look at all human nature through it. And Tennyson in his later works has been carried away with their dissimulation.'

Hopkins will not allow his correspondents to simplify judgement by confusing the artist and man or the good and bad in the artist. He admired Milton above all poets, but in reply to a phrase of Bridges he says quite simply, 'Don't like what you say of Milton; I think he was a very bad man.' Two letters to Patmore (quoted in Father Lahey's *Life*) show his austere mind sifting sympathetically the moral and intellectual qualities of Keats. Though he has much to say against Tennyson, he protests when Dixon calls him 'a great outsider' and praises the 'chryselephantine style.' He must have suffered more than most readers from Wordsworth's imperfect technique and misty theology, but he 'has it out' with Dixon when the great *Ode* is belittled.

'There have been in all history a few, a very few men, whom common repute, even where it did not trust them, has treated as having had something happen to them that does not happen to other men, as having *seen something*, whatever that really was. Plato is the most famous of these.

Or to put it as it seems to me I must somewhere have written to you or to somebody, human nature in these men saw something, got a shock; wavers in opinion, looking back, whether there was anything in it or no; but is in a tremble ever since. Now what Wordsworthians mean is, what would seem to be the growing mind of the English speaking world and may perhaps come to be that of the world at large—is that in Wordsworth when he wrote that ode human nature got another of these shocks, and the tremble from it is spreading. This opinion I do strongly share; I am, ever since I knew the ode, in that tremble.'

Readers of the poems and *Life* already know of Hopkins' great interest in music. The letters give many details of his baffled efforts to learn the theory of music, and the editor has provided welcome reproductions of a few of his compositions; it is true that with one exception—*Fallen Rain*—they are disappointing, but it is right that specimens should be published. (I wish Beckford's editors had satisfied curiosity in the same way.) And one does sympathize completely with Hopkins' bewilderment at the harmony manuals of his time. 'I took to counterpoint not for itself, but as the solid foundation of harmony. But I soon began to suspect it was only an invention of theorists and a would-be or fancy music, for what is written in it? Not even the preludes to Bach's fugues . . . The rules are in smithereens; then *what* is in true counterpoint?' Hopkins would have rejoiced in the lucid essays of Tovey and Morris, whose criticisms he so closely anticipated. 'The rules of counterpoint,' says Morris on the Victorian manuals, 'are found to have no connection with musical composition as practised in the sixteenth century. Who invented them, goodness only knows. What, then, are we going to do? Follow Byrd and Palestrina, or follow Mr. Rockstro and Professor Prout?' But Hopkins had no better guides than Rockstro and Stainer, and longed in vain for editions of the great polyphonists. Purcell was his favourite composer, and his feeling for Handel is orthodox: 'I heard a piece of an organ-recital ending with a chorus

by Handel; it was as if a mighty besom swept away so much dust and chaff.'

No drawings of Hopkins have at present been reproduced beyond the beautiful heading to the *Vision of the Mermaids* (in a separate and limited edition); perhaps something may yet be done. References in the letters to drawing and painting are mostly topical, but there is one notable judgement. 'The age of Raphael and Michelangelo was in a decadence and its excellence is technical. Everything after Giotto is decadent in form, though advancing in execution.'

There remain the much-debated questions of the meaning of the 'terrible sonnets' and of the 'struggle between priest and poet' and its limitation of Hopkins' work. I resist the temptation to write at large on the first question. We whose privilege it is to share Father Hopkins' faith find his theology and his experience traditional; so will anyone whose reading includes the spiritual classics. Certain admirers of Hopkins have improvised theories of his spiritual life in complete ignorance of his spiritual ancestry; we can do nothing for them until they consult the evidence.

It is easier to reply at once to the complaint that Hopkins' vocation curtailed his output of poetry. Doubtless it did; but it could not have been otherwise unless Hopkins had been another man. For twenty years Milton deserted poetry in favour of public activities whose beneficence I doubt; had he remained at home writing a lyric every day, his poetical works might have swelled to the size of Wordsworth's, but *Samson* would not have been among them; and therefore I cannot repine. Hopkins' greatest utterances, like Milton's, are the fruits of great silence. Sometimes the experience of poets has been quite fruitless to posterity; Keats' passion for Fanny Brawne did not produce a single great poem. In general, such things are accepted as inevitable, a poet's politics or love affairs being conventionally within his day's work. Why, then, should a religious vocation excite so peculiar a protest?

Bridges and Professor Abbott reveal a habit of thought

THE LETTERS OF FATHER HOPKINS

forbidding calm judgment in the matter. The nostrils' 'relish of incense,' writes Bridges solemnly in his edition of the poems, is a perversion of human feeling; besides, he argues in a letter, Italian Catholics spit (and Hopkins provides the perfect answer). Professor Abbott says of Bridges: 'He had, and rightly, a profound distrust of the Society of Jesus'—though I should add that his note on the 'brilliant and ill-starred' Campion is charity itself. Both editors, I feel, might have recited without a smile my favourite passage from *Barnaby Rudge*: 'Repairing to a religious establishment, known throughout Europe for the rigour and severity of its discipline . . . he took the vows which thenceforth shut him out from nature and his kind, and after a few remorseful years was buried in its gloomy cloisters.'

'Poetry,' writes Professor Abbott, 'is in itself a religion.' 'If we care for fine verses,' wrote Hopkins, 'how much more for a noble life?' Here opinion divides; there stand with Hopkins many great artists of other creeds who believed nevertheless that there is a hierarchy of things in which art is not highest—among them Plato and Milton, Virgil who wished to forsake poetry and follow philosophy, Aeschylus who in his epitaph said only that he was an Athenian who fought at Marathon. Father Hopkins had no such field to boast of, and he wrote himself no epitaph; but as one reads him again and remembers the face so much like Southwell's, it seems already written:

Yet God (that hews mountain and continent,
Earth, all, out; who, with trickling increment,
Veins violets and tall trees makes more and more)
Could crowd career with conquest while there went
Those years and years by of world without event
That in Majorca Alfonso watched the door.

W. H. SHEWRING.

A REUNION MOVEMENT IN GERMANY

ALLUSION has already been made in BLACKFRIARS (January, 1933, p. 10) to a remarkable movement for reunion among a small but learned and influential group of Lutheran pastors and laymen in Germany. Dr. Karl Thieme and his associates have since been reconciled with the Catholic Church. The documents connected with the events which led to their taking this step have recently been published—significantly by a Protestant firm in Switzerland.¹ These documents are of the greatest interest, not only as indicative of some present tendencies in Continental Protestantism and as showing yet another of the manifold roads to Rome, but also as suggesting possibilities and hopes of a corporate reunion in a not remote future which may go far towards healing the divisions precipitated by the Reformation.

The decision to 'return home' to the Catholic Church was announced and explained in the last number of the Evangelical quarterly *Religiöse Besinnung* towards the end of 1933. In an article entitled *Una Sancta Catholica*, Dr. Thieme deplored the spirit of compromise in contemporary Christianity to which, he maintained, the German Evangelical Church had, owing especially to the activities of the 'German Christians,' completely and formally succumbed. The Evangelical tradition of Luther had, owing to a variety of causes, been completely destroyed in such wise that it could not be resuscitated. The pure Word of God could no longer be preached except under the protection of the successors of the apostles, the bishops of the Catholic Church. Protestantism, in short, had come to a parting of the ways: either it must depart from Christianity altogether and repudiate its own history, or it must return to

¹ *Deutsche evangelische Christen auf dem Wege zur katholischen Kirche: Akten und Abhandlungen* von Dr. Karl Thieme. (Verlagsanstalt Neue Brücke, Schlieren-Zürich; 2.80 Swiss Francs.)

the Church from which it had become separated. Only so could it be true to its own tradition and inheritance.

At the same time Dr. Thieme expressed his great distaste of the 'glaring Counter-Reformation façade which hides from many the inner reality of the Church and renders difficult their return to her.' He also expressed his love and devotion to the Evangelical tradition in which he had been brought up: 'the heritage of the Reformation which is entrusted to us may not at any price be repudiated . . . We desire to be taken back, not as by the elder brother, but as the lost son by the Father himself; yet we wish to be able to bring with us and develop the inheritance which has been left us.' He concludes by expressing the hope that some way to corporate reunion may be found in which similar concessions may be made to returning Evangelicals as have been made to Uniat Churches in the East.

The position taken in this article may well seem paradoxical. But a close study of it and of other writings of Dr. Thieme and his friends will suggest that there was truth in the comment of an anti-Christian Nazi writer who wrote: 'The downfall of Protestantism is probable; the devout will choose to take flight in the security of the Roman Church; Thieme sees more clearly than the orthodox Protestants that the liquidation of the Reformation is at hand.'

The article was accompanied by a request to readers to express their feelings on the subject. The answers were sufficiently satisfactory to persuade Dr. Thieme that the matter deserved to be laid before the Catholic authorities.

A letter was drawn up in the name of the pastors and laity concerned to be sent to the Holy Father. It is a memorable document, and one which may prove to be of historical importance. The petitioners first state their earnest desire to obey in all things the commands of Our Lord, and express their conviction that this is no longer possible in the State-enslaved Protestant Church of the Third Reich, which, they say, 'is in irreconcilable contradiction with the spirit of Our Lord Jesus Christ as we meet it in the New Testament and as it has been preserved

in the tradition of unadulterated Lutheranism.' The downfall of the Evangelical Church is irreparable;² only the Apostolic pastoral and teaching office of the Church could have checked it. From this it is proved (the letter continues) that Lutheranism, in stressing the negative aspect of Luther's teaching, has erred in separating itself from the Apostolic authority. 'In saying this, we have by no means forgotten that Luther originally intended a reform *within* the Catholic Church; but to-day we are compelled to recognize that the development of Lutheranism—not without pressure from without—has taken a false road which leads it ever further away from the Church, and has departed from Luther's own intentions of positive reform.' The petitioners then declare that many of their co-religionists are similarly minded, and ask the Pope whether their return to the Church could be facilitated in such a way that 'where whole congregations (*Gemeinde*) together with their parish pastors desire so to return, the pastors may be ordained as priests, or otherwise be appointed as teachers of religion.' They further ask for the greatest possible use of the vernacular in public worship, and for the preservation and development of the 'customs, hymns and ideas which have been inherited by us from our fathers, so that their fruitfulness may be of service to our fellow-citizens far and wide within the realm of Christ the King.' They recall the words of Our Lord, *In my Father's house are many mansions*, and beg to be allowed 'to help to prepare in the one House of the Lord a familiar home for those who, as a result of the four-hundred-year-old schism, have departed from it.' They conclude: 'We are but a few, but we turn ourselves full of trust and confidence to you, Holy Father, since we hope that the reply which we seek of you will oblige other consciences to return to their home. And we know that the Good Shepherd spared no pains to bring home the *one* sheep which was lost.' The letter is significantly dated: 'The 31st of October in

² Dr. Thieme and his friends regard the 'Calvinising' tendencies of Karl Barth and the 'Opposition' clergy with considerable suspicion.

the Holy Year 1933, four hundred and sixteen years after the nailing-up of Luther's theses.'

The letter was presented to the Holy Father on the following November 7th by Cardinal Schulte, Archbishop of Cologne. It might be expected that so unusual a document, containing such novel and revolutionary proposals, would be completely ignored in the conservative circles of the Vatican. Pius XI does not ignore it. He sends to the petitioners his 'special blessing,' and the expression of his 'joyful expectation,' and asks to be informed more precisely of their position and aspirations. For this purpose Cardinal Schulte appointed a commission of theologians to examine the matter.

The report of this commission has now been published. It is a remarkable (though of course unofficial) document, divided into five paragraphs. In the first it is stated that 'there are no obstacles with regard to dogma. The petitioners are in no way followers of the "Pan-Christianism" rejected in the Encyclical on reunion, *Mortalium Animos*; they desire no tampering with or dilution of dogma, but submit themselves clearly and unmistakably to the teaching office of the Church established by Christ. Hence it remains to deal exclusively with disciplinary matters.'

The second paragraph states that the pastors who are unmarried, and who are duly grounded in Catholic theological knowledge, can certainly be ordained as priests. Those who are married, or who for any reason do not wish for ordination, will be able, with full *missio canonica* from their bishops, to address their former congregations as commissioned catechists with real teaching authority.

The third paragraph deals with the question of the use of the vernacular. It is pointed out that the congregational use of the mother-tongue simultaneously with the Latin prayers of the priest 'presents no difficulty whatsoever.'

Fourthly, Lutherans will find that many of their hymns are contained in the Catholic diocesan hymn-books already in use in Germany. 'Consequently, without further ado, the former Lutherans will be able to sing old Lutheran hymns during divine worship.'

Finally, it is pointed out that the problems arising from the petitioners' wish to continue to occupy themselves with the ideological inheritance of the Reformers and their followers is not a serious one. In practice it will be a problem only for the first generation, and then only for the more learned among them.

It will be seen on examination that the commission proposes nothing very far-reaching or revolutionary. Rather it would show that the aspirations of the petitioners can be satisfied within the elastic framework of the existing Latin communion. But Dr. Thieme does not disguise the fact that he is, in some respects, disappointed with the report. He is convinced that there would be a widespread return of German Evangelicals to the Church if greater regard could be paid to the difficulties which confront them. He looks for a wider application of the 'Uniat principle' for the healing of the schisms of Western Christendom. He believes that considerable concessions and some measure of congregational autonomy could be obtained if the ecclesiastical authorities could be brought to share his conviction that there are great numbers of Protestant Christians who are anxious to become Catholics, but find very grave difficulties in the way of becoming 'absorbed' into the existing Latin congregations with their alien customs and traditions.

It is difficult to say whether his optimistic judgment regarding the extent of the demand for corporate reunion is justified. But it is the opinion of other competent observers that many forces are at work within Protestantism which may lead to a return to Catholicism.³ The present writer has been told that in Norway there are several pastors and congregations desirous of similar corporate reconciliation if circumstances permit.

It must also be noted that influences are also at work among Catholics which would greatly facilitate such re-

³ Cf. Oskar Bauhofer, *Die Evangelische Kirche in der Gegenwart in Die Kirche in der Zeitenwende*. (Bonifatius-Druckerei, G.m.b.H., Paderborn.)

union. The sectarian mentality forced upon them by the position in which they found themselves after the Reformation and Counter-Reformation is being slowly but surely abandoned; without undue complacency we may say that a vigorous spiritual and intellectual renaissance is in progress. The Liturgical Movement and Catholic Action, as Dr. Thieme remarks, are regaining for the laity their full participation in the Church's life, and so preparing a more congenial *milieu* for those who have been brought up in Evangelical traditions. A deeper understanding of our own Theology—and particularly a more spiritual understanding of the Mystery of the Church—together with more objective historical research, is preparing the way for contact and understanding with Christians outside. It is being proved that the way to reunion lies 'in a fuller realization of the implications and applications of Catholic dogma and the more intense living of the full richness of Catholic life.'

That the Holy See, while adopting a thoroughly sympathetic attitude towards the proposals of Dr. Thieme and his friends, has so far pronounced no decisions on the subject will surprise nobody. As Dr. Thieme himself points out, the Holy Father is anxious to avoid giving the impression that he is taking advantage of the unhappy state of the German Evangelical Church for a campaign of proselytism. And there are many features in Dr. Thieme's position which would seem to call for great caution; the movement must stand the test of time. But, as Dr. Thieme says, 'many will ask themselves whether what has already been done is not a pledge of good will . . . which opens up immense perspectives for the future.'

VICTOR WHITE, O.P.

LITURGY AND SOCIOLOGY

IT has been Mr. Dawson's sound contention, time and again, in his various writings, that a civilization, a sociology, not founded on religion is bound to fail. His concern is 'for the recovery of a vital contact between the spiritual life of the individual and the social and economic organization of modern culture.'¹ This concern is born of a conviction that a culture, and hence a sociology, must have its roots firmly planted and established in theology and philosophy, otherwise the life-giving sap of religion will cease to flow. Then will the members lose their circulation, the tree will wither, and the social structure will disintegrate and decay. 'If our civilization is to recover its vitality, or even to survive, it must cease to neglect its spiritual roots and must realize that religion is not a matter of personal sentiment which has nothing to do with the objective realities of society, but is, on the contrary, the very heart of social life and the root of every living culture. The desecularization of modern civilization is no easy matter; at first sight it may seem a hopeless task.'² But the Church has second sight; and the Church has her Liturgy.

The task before us, then, is the desecularization of modern civilization; and the means are ready to hand. Our Holy Father has given the lead: 'Mindful, then, of our condition, that we are essentially limited and absolutely dependent on the Supreme Being, before everything else let us have recourse to prayer.'³ Society, and every individual member of society, is called to a renewal of baptismal vows, and to yield its members to serve justice, unto sanctification. The Liturgy of its very nature is best fitted both for the sanctification of the individual and of society—'there is a close connection between dogma and sacred

¹ *Enquiries* (Dawson), Introduction, p. v.

² *Id.*, Introduction, p. x.

³ *Caritate Christi Compulsi* (C.T.S. Ed.), p. 13.

liturgy, and between Christian worship and the sanctification of the faithful. Hence Pope Celestine I saw the standard of faith expressed in the sacred formula of the liturgy. 'The rule of our faith,' he says, 'is indicated by the law of worship. When those who are set over the Christian people fulfil the function committed to them, they plead the cause of the human race in the sight of God's clemency, and pray and supplicate in conjunction with the whole Church.'⁴

The Liturgy, though it is a social act of prayer, is also an act performed by many individuals. It has a sense-image value for every person participating which stirs the latent emotions of the worshipper and so evolves intercommunication between Creator and creature. In other words, Liturgy is to religion what the word is to thought; it is a mirror in which all should see truths of the supernatural order, just as they see truths of a natural order in the visible world. History shows the truth of this; for in the Ages of Faith the number of Holidays of Obligation was about equal to that of the Sundays. Twice a week then, at least, there was the uplifting cultural influence of this congregational singing of the Liturgy; and the effects of this influence are obvious on considering the conditions of that time. To quote Peter Maurin on the same point: 'People who built the Cathedral of Chartres knew how to combine cult, that is to say liturgy, with culture, that is to say philosophy, and cultivation, that is to say agriculture.'⁵ If the word sociology is substituted for philosophy the fitness of this dictum can be appreciated to the full.

It should be made clear here that when Liturgy is used in this essay it is not meant to signify merely greater co-operation of the people in the Mass, in Vespers, and in Compline, by increased congregational singing. That is undoubtedly one of the ends of the liturgical revival; but it is not the end in an exclusive sense. Liturgy, throughout

⁴ *Apostolic Constitution on the Liturgy*, etc., December 20th, 1928.

⁵ *Catholic Worker* (New York), February, 1934, p. 3.

this essay, is used for the Divine Office, for all the seven Sacraments, and for the Sacrifice of the Mass. The reason for this is that the wonderful symbolism of the Liturgy is, in the Mass and in the Sacraments, translated into actions pregnant with spiritual meaning. And these actions, rightly interpreted and rightly understood, are of the greatest value in arousing the sense image referred to above. Nevertheless it must be admitted that a distinction can be made between the Mass and Office on the one hand and the appreciation of the symbolism of the Sacraments on the other. The latter, as it is a purely mental process, cannot be urged with as much force as can the congregational singing of the Ordinary of the Mass, of Vespers and Compline, and also the practice of the Dialogue Mass urged by the present writer recently. A last consideration is that we are concerned here with the Liturgy as prayer—the Sacraments are not *in themselves* prayers. Consequently Liturgy here means *directly* the Mass Office, and *indirectly* the Sacraments.

If it be true that 'Christianity cannot manifest its full efficacy either as a living faith or as an organic social reality unless it heals the maladies of the individual soul,'⁶ then is it even more true that this cannot be done until it also heals the ills of the soul of society. Here again the Liturgy is the acceptable means, and this in two ways. The first of these is the fact that as a social act it makes all men, kings and beggars, employers and employees, tinkers, tailors, soldiers, sailors, equal. 'There is no stage of life that has not its part in the thanksgiving, praise, supplication, and reparation, in common use by the mystical body of Christ, which is the Church.'⁷ In the Liturgy there is a true democracy, and a society which is truly ordered, though the unity is concentration on a spiritual end—the cult of the Most High. Nevertheless this unity in the spiritual order is bound to be reflected in the temporal order, according to the maxim: *Verba movent, exempla*

⁶ Dawson, *Enquiries*, p. 307.

⁷ *Caritate Christi Compulsi* (C.T.S.), p. 14.

trahunt. For in the Liturgy, where all peoples are called to make one family, united by the bonds faith and charity, the ceremonies of the Church cannot fail to convey a sublime meaning. They continually set before the eyes of all a God, sanctifying man; Who, through His Son, has redeemed man from sin and damnation; Who, by endless graces, is providing for all the wants of the soul; Who has established throughout all mankind a universal religious society.

The Mystical Body is the link between the Liturgy and Sociology; and in proportion as men are brought to realise, through the Liturgy, their position as members of that Body, will their actions in the social sphere be affected thereby. That all may be united in the life of the Mystical Body, 'the Catholic Church seeks to bring the political and economic life of man into harmony with their supernatural end. But the tendency to section life is, alas, deeply rooted in fallen nature.'⁸ True enough, for a body which is rarely exercised is apt to grow stiff, and indeed lack co-ordination in its movements. But a visible manifestation of incorporation into Christ, a visible united action on the part of the members, cannot fail to revive and foster in them a determination to carry their Christ-life into the social and economic sphere. This is the first stage in the evolution of a sociology which has to restore the Social Order and 'perfect it conformably to the precepts of the Gospel.' We have seen the lamentable failure of the materialist conception of society, despite all its good intentions, to bring peace. Rather has it tended to divide interests which should be united in harmony, and to oppose class to class. The Mystical Body, however, 'leads one to see and to love his fellows as brothers . . . called to form the one same body of Christ. This makes possible a calm and judicious discussion of opposing theories; it opens the way for a just understanding of all the interests at stake.'⁹

So far we have only treated of the first way in which the

⁸ Fahey, *Social Rights of Christ the King*, p. 124.

⁹ Anger, *Mystical Body of Christ* (trans. Burke), p. 286.

Liturgy is the acceptable means of healing the diseases of society. The second, which is far more important, is the united, augmented and earnest prayer of the faithful for society. 'What a spectacle for heaven and earth is not the Church in prayer! For centuries without interruption, from midnight to midnight, is repeated on earth the divine psalmody of the inspired canticles; there is no hour of the day that is not hallowed by its special liturgy.'¹⁰ The Holy Father, again extolling the Liturgy, says: 'By it we are raised to God and united to him, thereby professing our faith and our deep obligation to him for the benefits we have received and the help of which we stand in constant need.'¹¹ While society finds a certain unity in the natural order in prayer, it is for God to give the increase and by the workings of His grace bring peace to a groaning world.

And what of the future? There are only two alternatives before civilization to-day. Either right order must be re-introduced and universal peace result, or civilization must decay and men return to barbarism. Strong in our belief in the effectiveness of prayer and the infinite goodness of God, we may look forward without presumption to a coming era of leisure. In the Ages of Faith, as we have said already, there were at least a hundred days in the year when no work was done. These days were to honour saints of the Church, and fitting honour was paid to them. Now we have a beggarly three or four public holidays throughout the year, and these are to honour the Banks! But a change is coming, and coming soon, unless, of course, some neo-Luddite movement arises and carries all before it in its policy of despair. For it is clear that, as machinery is perfected, more and more time will have to be killed by more and more people. We are on the threshold of an age of leisure. Indeed, we have crossed the threshold. Even the Government has now officially recognized that, whatever our future prosperity, there must always be hence-

¹⁰ *Caritate Christi Compulsi* (C.T.S.), p. 14.

¹¹ *Apostolic Constitution on the Liturgy*, etc., December 20th, 1928.

forth a considerable amount of unemployment. From being what it now is, an unmitigated disaster, this enforced leisure may be converted by a judicious redistribution of wealth into a potential (and indeed actual) blessing. 'Consequently it will once more be the rôle of the Church, as in the Middle Ages, to teach men how to use their leisure, and how their holidays, just as much as their work, can be lived for God. Already, as if by some divine instinct, the mind of the Church has been feeling its way in that direction. The movement for frequent and daily communion, for instance, is one which could never come to its full fruition under the pressure of industrial conditions of life. The liturgical movement, too, is gathering strength in preparation for the days to come when men will have time for God in their social life, and when Christ shall be King indeed.'¹² While admitting that this relation between Liturgy and Sociology is only of secondary importance compared with the issues that face us at present, it must be asserted that it is not an aspect which we can afford to neglect. The work must be begun now, and the foundations firmly laid, for 'nothing great had great beginnings *crescit occulto velut arbor aevo.*'

It is obvious that all cannot take an active part in the reconstruction of the social order. All are not fitted for it; in fact, it must be the work of comparatively few men. These few, born leaders and be it said born saints, must be supported by the suffrages and prayers of the faithful. Then will the active participation of the greatest number possible in the Liturgy be seen in its proper orientation. For it will be at once the generator and the reservoir of vast quantities of spiritual energy which the rank and file of the Church Militant has accumulated by its prayers, by the Liturgy—the prayer of the Church. Thus Christopher Dawson, explaining the sociological significance of the saint, has said: 'The saint, like every other great man, is the organ of a social purpose, and the success of his mission depends on the reserves of faith and spiritual will

¹² Drinkwater, *Money and Social Justice*, p. 51.

that have been accumulated by the anonymous activity of ordinary imperfect men and women, each of whom has made an individual contribution, however minute it may be, to a new order of Christian life.'¹³

The Holy Father in that stirring call to prayer, the encyclical, *Caritate Christi Compulsi*, declares outright that before the body Catholic begins to teach the world its sociology it must teach it how to pray. For, in a cry wrung from the heart, he exclaims: 'Nothing remains for Us, therefore, but to invite this poor world that has shed so much blood, has dug so many graves, has destroyed so many works, has deprived so many men of bread and labour, nothing else remains for Us, We say, but to invite it in the loving words of the sacred Liturgy: Be thou converted to the Lord thy God.'¹⁴ It must teach it how to pray by showing itself at prayer—in the Liturgy with all united in common prayer, common sacrifice, and mutual love in the charity and the peace of Christ their Head.

ANTONY TIMMINS.

¹³ Dawson, *Enquiries*, pp. 309-10.

¹⁴ C.T.S. Ed., p. 21.

SOCIAL SCIENCE

SOCIAL science has already secured wide interest, and the forms in which this interest has manifested itself are as varied as they are numerous. In this article we shall concentrate on one central idea: the need of co-ordination of the vast amount of literature on social problems. The need of some such co-ordination is urgent. Ever since the publication of the Papal Encyclicals on Social Order, pamphlets and books have become so numerous that the student of social science might be alarmed at the number of works he must peruse in order to acquire a comprehensive knowledge of the literature of his subject.

It is very much to be regretted that no work exists that can be considered an exhaustive and scientific treatise on social science. The lack of such a treatise makes serious study of this subject too complex a task. Pamphlets and short treatises on particular problems are useful, but they can never be satisfactory from a scientific point of view; they are of necessity sketchy, and therefore inadequate. There is, moreover, a great danger that quantities of unrelated material will beget confusion of thought and smother enthusiasm. Consequently any attempt to give to the study of social science a scientific basis by stating and co-ordinating its principles is to be welcomed, and the more so when it is made by authors who are gifted with clarity of thought and who despite specialization keep in mind the larger view of a complete social science.

The *Précis de Sociologie* is the fruit of close collaboration.¹ The essays, as thorough and substantiated as we may expect in a *Précis*, are confined to Sociology: the family, economic life, political life, religion, art and science. It is their special merit that they are based on full agreement as to the principles that determine the functions of the

¹*Précis de Sociologie*. By R. Lemonnyer, O.P., J. Tonneau, O.P., and R. Troude. With Introduction by J. T. Delos, O.P. Publiroc, Marseilles; 25 frs.

various branches of social science; principles that are admirably expounded in the Introduction.

In calling their book *Précis de Sociologie*, the writers assume that we understand by sociology that particular branch of social science which observes, describes and classifies social phenomena without considering whether those phenomena are consonant with the moral law. Taken in this sense sociology is a particular science with clearly-marked boundaries. It ceases to be a *normative* science, for it is confined to the observation and description of social facts and it analyses these facts in order to obtain an adequate knowledge of the various factors that went to their production.

Yet some normative science of society remains necessary. The consideration of social facts is not sufficient to establish those laws that secure the peace and order of society. These laws can be established only when we have grasped what society is and how it is to achieve its purpose. A knowledge of man and his capacities must be presupposed if we are to establish the nature and functions of social institutions, the family and the State. For the conception of the State is corollary to a conception of man and his destiny. Such a normative science is, however, *social philosophy*; it is not *sociology*. It requires an adequate knowledge of the life of societies, of the sources of social movements, of the repercussions on them of external factors. And therefore parallel with it there is another science which restricts itself to the observation, the description and the classification of social facts.

To realize the need of such a descriptive science we have only to consider the nature of a *social fact*. Social facts are real; they are not just mental constructions which have no existence in reality, a mere synthesis of individual facts. For society is not simply an aggregate of individuals. If we are to identify the social unit with the multiplied individual we should consider a line as a juxtaposed series of points or a piece of music as a chain of notes. It is true the piece of music presupposes the juxtaposition of notes, but it is not identical with it. Similarly, social facts are some-

thing more than the multiplication of the results of individual activity.

Collective emotions—a good example of which is the feeling of intense patriotism that gave birth to the Hitler-State—are something more than the mere juxtaposition of individual emotions. An emotion is collective, not because it is simultaneously felt by a number of independent individuals, but because its cause and its term guide them in accordance with the same rules and, creating between them a bond of unison, produce unity of action. And yet both cause and term remain extrinsic to the individuals who experience that emotion.

Thus to revert to our example. Nazism is a collective emotion. For the sake of argument its cause may be assumed to be Hitler's personality and ideals. Its term is presumably a Reich built on Nazi principles. Now these two elements are different from the reaction they evoke in particular Nazis. Nazism is not simply a combination of the personal feelings of individual Nazis, but something exterior to them which inspires and guides them in their work for the common cause. Yet Nazism is a reality. It is not just a fictitious ideal. It exists and requires explanation. In other words, Nazism is a social fact.

From this it is clear that social facts cannot be analyzed solely by the study of individual activities. There is always present an objective element, something extra-individual, that causes and explains these social phenomena. The social facts, therefore, require a special science which observes, describes and classifies them. This task is assigned to *Sociology*.

But a question arises. Can the mere observation and classification of social facts be the function of a science? Science implies the knowledge of causes. The knowledge of facts does not constitute a science. The answer to this question can only be found in an analysis of the causes of a social fact, for if sociology can truly be said to be a knowledge of the causes of a social fact then it can claim to be an autonomous science.

A social relationship unites two or more individuals in virtue of an object or end and since the association is made for a particular purpose it demands special conditions for its fulfilment. For example, a hockey-team is composed of a number of individual hockey players. They join that team for a specific purpose: playing the game of hockey, and in order to make this game possible they submit themselves to definite rules. Similarly every society is an organic whole resulting from a union of individuals in virtue of an end which is its *raison d'être* and which provides the key to the understanding of all its social manifestations. Yet it is not always easy to distinguish the purpose of a society and the motives of the individuals adhering to it. The individual is active in society under two different aspects. As an individual he makes decisions that are personal to him: he has his personal motives, his personal outlook. As a member of the social group his actions find their purpose in the realization of the ideals of his society.

Now to analyse a particular social phenomenon with due regard to its historical setting is precisely the scope of sociology. Sociology therefore can rightly claim to be an autonomous science because it does not restrict itself to the enumeration of social facts, but analyses their causes, more especially the final cause to which in the last resort they owe their social character. Yet it is concerned only with particular social facts, not with the laws that control them, and it is therefore distinct from social philosophy, the philosophy of *collective being* (*être collectif*).¹ But if social philosophy is distinct from sociology it is also distinct from social ethics. Like metaphysics, it is a science of *being* analysing the determinant laws, laws which are norms without being moral laws.

The parallel functions of social philosophy and sociology may be illustrated by those of empirical and rational psychology. Rational psychology is not opposed to empirical psychology; it is its complement. But while empirical

² Cf. J. Tonneau, O.P., *Bulletin de Philosophie. Revue des sciences philosophiques et théologiques*, May 1934, pp. 293 sq.

psychology analyses psychological phenomena in their manifestations, rational psychology deals with more fundamental and universal laws, for it is only concerned with the principles that underlie all psycho-physical interactions. Social philosophy therefore will envisage the very nature of society and of social activities. Such a social philosophy has yet to be constructed, its elements exist but are scattered through works on sociology, on social history, on ethnology. There still remains the task of gathering these elements and of co-ordinating them into a complete doctrine of society which will be based on an analysis of the nature either of society in general or of a particular society with its social activities and customs.

It is of even greater importance to realise the distinction between sociology and social ethics. Sociology is no longer concerned with what society *should be* but with what it *is*, and so has definitely left the domain of ethics. Yet until now social ethics as a science has been practically non-existent, for unless we consider the social fact as something distinct from a mere aggregate of individual facts, social ethics cannot be distinguished from personal ethics. If we regard the social fact as a mere mental construction without objective reality then social ethics cannot claim to be an autonomous science. In distinguishing social ethics from sociology we do not isolate them. They remain intimately connected but need not for that reason fuse into one science.

Individual human actions are considered by psychology; but individual human actions in the concrete, though not identical with their morality, are nevertheless so closely linked with it that they can never evade the sanction of moral laws. Similarly, though sociology remains distinct from social ethics, any society as a social fact is inevitably subject to the moral laws that govern human society in virtue of a common end. Thus it is the part of social ethics to determine which actions are expedient in virtue of the common good and, since it is part and parcel of man's nature that he should live in society, his personal good and the common good are linked. Man must seek the common

good if he is to achieve the end imposed on him by his nature. This ontological necessity which is rooted in the very nature of things entails moral obligations.

The connection between sociology and social ethics has great practical importance. Social ethics largely depends for moral judgements on sociology, for it can never judge the activities of the economic, the political and the national life fairly unless it recognises all that the various activities represent explicitly or by implication. Without this preliminary sociological knowledge social ethics can have no constructive value, for not until this connection of sociology with social ethics is realised will moralists be able to gauge the full bearing of social phenomena. But when sociologists and moralists alike realise more clearly the mutual dependence of sociology and social ethics, they will become more discriminating in their judgments and more balanced in their attempts at social reform. For their efforts will be guided by a scientific knowledge which derives from the consideration of facts in the light of the principles that must control all social activities.

The term 'social science,' then, is generic and covers all the sciences that deal either directly or indirectly with social phenomena. But among them there are three that are predominant: Sociology which analyses and describes social facts; Social Philosophy which deals with fundamental laws of society, and finally Social Ethics which establishes the laws that govern social conduct. Social ethics may either restrict itself to the natural order and base its laws on right reason or consider social life in the supernatural order and establish its laws on faith and charity. The recognition of such distinctions is the necessary preliminary to co-ordination, and unless co-ordination is achieved the study of social science will only beget confusion, much unbalanced teaching, and no lasting results.

BONAVENTURE PERQUIN, O.P.

AN OBJECTIVE DEFENCE OF DENOMINATIONAL EDUCATION

THE denominationalist claim to equality of treatment in education is still regarded by most people as a claim to special privileges and subsidies, to be granted, if at all, on traditional and sentimental grounds and on the grounds that denominationalism derives some vague rights from the fact that it is still 'in possession' in the legal sense. This confusion may be due in part to the fact that only one denomination, the Church, has stated with clarity the case for equal treatment, and that the statements have nearly all been made by clergy, who are naturally supposed to be arguing in their own interests. The following paragraphs contain a statement of the case for denominational education based solely on first principles and in such a form as to be valid for any denomination.

Education is for the sake of the child; but since the child is irresponsible, the first of all educational principles derives from the right to control the child and to control those things which exist for the sake of the child. Now the child belongs by nature to its parents first of all. By natural right the parents have control of the child until it is able to control itself. It is true that men are born citizens, and to that extent belong to the State, but parental ownership is anterior to, and takes precedence of, civil ownership. This follows necessarily from the fact that, before being a citizen, a child must exist; and existence comes not from the State, but from the parents.

Consequently the parents hold directly from Nature the right and duty of educating their offspring, and this right is anterior to any right whatever of civil society or of the State. From this it follows that any system whereby parents are compelled to submit their children for education wholly to some authority not of their own free choice, is an unwarrantable interference with one of those fundamental liberties the protection of which is the first reason for the existence of the State and of civil society.

The reasons for the existence of the State have been given as follows: 'This end and object, the common welfare, consists in that peace and security in which families

and individual citizens have the free exercise of their rights, and at the same time enjoy the greatest possible prosperity The function, therefore, of the civil authority residing in the State is to protect and to foster, but by no means to absorb the family and the individual, or to substitute itself for them ' (Encyclical, *Repraesentens in terra*).

Thus it is the right and duty of the State to protect in its legislation the prior rights of the family, and it is direct denial of its right and its duty to force parents, whose impecuniosity leaves them no choice, to send their children to some type of school suitable for, or acceptable to, a section of the community only, even when that section is in the majority, and even if it has in consequence succeeded in financing that type of school from the public purse.

It is also the duty of the State to protect the rights of the child, if the parents are either unable or unwilling (*i.e.*, through default, incapacity or misconduct) to undertake the proper education of the child. A perfect society is one which has in itself all the means necessary for its full development. Now the family is not a perfect society, and when the deficiencies of the family interfere with the proper education of the children, it is the duty of the State to come forward and supply the deficiency, not by putting itself in place of the family, but by providing suitable means in conformity with the rights of the child.

In addition to this, the State has the right to demand that all its citizens shall be properly instructed in their civic and political duties, and to take measures necessary to ensure this instruction. The State may also demand whatever degree of physical, intellectual and moral culture is really necessary for the common good, having regard to the circumstances and to the particular needs of the age, and may even reserve to itself the control of schools for such special civil and military studies as it may deem necessary.

The statement made above that a parent must educate his child conformably to the ends for which human beings come into existence is almost a self-evident one, but it may also be deduced from the natural law that all things properly seek their perfection, and that the perfection of

anything is to fulfil the end for which it came into existence.

But whereas unconscious beings and those not possessed of self-determination seek their ends by their own nature or by instinct, man, who is possessed of reason and of self-determination, is bound to use his liberty to seek his proper end and to use his reason to discover that end.

The question of the last end of man has been answered in a variety of ways by different philosophies and religions. But as soon as a philosophical answer is embraced with sufficient conviction to cause persistent action in the direction indicated by it, that philosophy becomes a religion (or anti-religion) or a part of a religion. Consequently the last end of man, considered as the ideal of action, pedagogic or other, is always and ultimately a religious matter.

Therefore, a parent who really accepts any particular religion or world-view is bound in conscience to educate his children in conformity therewith; and the parent who is unable as yet to accept any religion or world-view which he has so far heard of and studied is bound to seek an answer which he can accept to what is necessarily the most important of all questions for every man.

Since this is the most important question for all men, the knowledge of the answer to it, and the daily training in the carrying into effect of the principles which that answer enjoins—these things, commonly known as religion, are not something extra, superadded to education by each man at his own pleasure, but the very foundation and basis of education, since they claim to fit man for his supreme end.

Therefore, those who, like the Jews, Samaritans, Moham-medans and Christians, believe that the end of man is service of, knowledge of, and enjoyment of the Divinity, and those who, like the Advaitin and Visishtadvaitin Hindus and the Eddyists and Newthoughtists, believe that the end of man is deliverance by realization of unity with the Divine, together with those who, like the Mahâyâna, Hina-yâna and Pure-Land Buddhists, and certain Western Quietists and Allenites, believe that the end of man is absorption into the Divinity by the abandonment of desire, as well as those who believe that the supreme end is the material and intellectual progress of the race, have the

right to insist that any education which their children receive and for which they themselves pay, whether as private individuals to a tutor or school, or as tax-payers to the State, shall be ultimately and in its entirety ordained to the supreme end as they conceive it.

It is in vain to strive to establish a neutral system of education which will give training in the subjects on which all agree, and which will leave those on which men differ to be taught in private. Such a system is in fact not a neutral one, but a specifically denominational one, and when logically carried out is a specifically secularist education, for the alleged neutral subjects are not taught in a manner to subserve, in a spirit of subservience to, and as subserving, the supreme end for which the life is to be lived.

There is no subject, however exact and objective, not even mathematics, which can be taught in an entirely neutral manner. The reason for which it is taught, the method of instruction used, the suasions and sanctions employed to enforce the learning, the motives inculcated and the inevitable moral and philosophical deductions, implicit or explicit, are all matters intimately connected with just those points on which men differ most keenly.

Moreover, it is an offence against distributive justice for a party in a State, in however large a majority, to use the general resources of the community to further its own private ends. The establishment of secularist, non-denominational, liberal, neutral, 'unique,' or *konfessionslos* schools at the expense of the State is an abuse of power by a party unless exactly the same assistance is given to denominational schools wherever there is a demand for them. To compel those who belong to a religion which demands the exclusive allegiance of its votaries to pay their share for the erection of schools which they are in conscience unable to use, and then to leave them to pay in addition for themselves the whole cost or part of the cost of their own schools, is an intolerable injustice and a flagrant outrage against the principles of equity.

In recent years the inhabitants of several English-speaking countries have become so used to the attempt to produce neutral State schools that such ideas as those expressed above would strike them as strange and novel. Such people

need to be reminded that denominational education has always been, and still is, the practice and policy of the vast majority of humanity. Those who assert that the policy is impossible in these days of increased education should realize that in several countries this policy is already realized and that in one of these countries the few (less than half-a-dozen) 'neutral' schools still existing are a source of embarrassment to the government which would gladly hand them over to denominational hands if it could do so fairly; and this particular country is described by the *Encyclopaedia Britannica* as the country in Europe best provided with higher and lower centres of education.

These are the considerations which should be put before our present political authorities. They are, of course, subject to certain modifications in favour of the true religion as such and against bodies teaching doctrines contrary to the natural law, but these modifications cannot usefully be urged except to those who accept that religion and repudiate doctrines contrary to natural morality.

F. ST. J. ORAM.

Acknowledgment is due to the kindness of the Editor of the *A.M.A.*, who has permitted me to use the substance of two articles I had contributed to that paper under the heading, *In Defence of First Principles*.

EXTRACTS AND COMMENTS

EDUCATION FOR CATHOLIC ACTION. The call to the laity to participate in the apostolate and all that Catholic Action implies is going to demand something like a revolution in educational method. In America they are beginning to face the problem. Some idea of it is given by Francis M. Crowley, of St. Louis University School of Education, in the February number of the JOURNAL OF RELIGIOUS INSTRUCTION:

A program for Catholic Action calls for curriculum materials which will provide for the growth of the student on every level of instruction. The whole complex nature of the student must be taken into consideration; that is, every action and every thought must have a religious value. New values must be established for the whole process of Catholic elementary and secondary education, since the present intensely competitive educational spirit is the direct antithesis of the highly co-operative, non-competitive spirit which inspires Catholic Action. The teacher is at the center of the whole problem; she must reflect a firm belief in the value of Catholic Action, and her training must provide for an enriched background so as to enable her to motivate and stimulate the learning of her charges. The curriculum will contribute the necessary subject matter, and group or associated activities will provide the practical situations. We fail only too often to use instruction in natural science as an instrument for putting our students in touch with the wonders of the universe, as a means of revealing the glory of God. The rôle of Divine Providence is too often lost sight of in our disconnected presentation of historical and geographical materials, and the Oneness of Catholicism is a sadly neglected topic in our instruction in social science. In mathematics we neglect the important task of unmasking the hypocrites who use statistics to defeat the ends of social justice. Music and art are tied up with standards of achievement based on creative endeavor, with a consequent neglect of the Church's rôle as a conservator and patron of things of the spirit Religious elements will be provided through catechetics, Church history, Bible stories, lives of the saints, the Sacraments, devotional practices, and the works of charity and mercy. But such teachings will exist in the abstract, utterly without influence in the life of the student, unless they are put into practice. If the student sees the practical application of the abstract teaching, then he is being properly trained in the processes of Catholic

Action. Visiting the sick or the poor, bringing food supplies to school for distribution amongst the poor, contributing to the support of a particular mission, the exercise of charity in trying situations in home or school will do much more good than endless hours of instruction. Witness the appeal of the liturgy of the Church. Here practice and theory meet. The visual, auditory, emotional and action elements appeal and satisfy child and youth alike Sodalities and various school clubs offer innumerable possibilities on the elementary and secondary school levels for the motivation of charitable works. Only through active participation in such organizations during school days can we hope for participation in similar activities in adult life. The ability to co-operate and the ability to lead can be fostered in the elementary school and the secondary school as well as in the college or university

JACOB EPSTEIN has raised another hue and cry by his *Ecce Homo*. There are the old cries of 'blasphemy' from those who cannot see the Statue for the Subject, and the equally irrelevant counter-charges from those who would have us praise the Statue without reference to its Subject. Amid the hullabaloo Mr. W. R. Titterton's shrewd and Christian judgment deserves a hearing. It will be found in full in G.K.'S WEEKLY of March 14th.

Architecturally the statue is exactly right, and the dwarfing of body and limbs to emphasize the tremendous face has its intended effect without marring the craftsmanship. The carving is masterly. You can imagine how the light of the open air would play upon those features which even in this sophisticated salon are so awfully alive.

And the whole figure is in its terrific static energy what Epstein means; all he knows of his subject: Omnipotence entrapped

I think that he has sincerely been trying to understand Christianity. Only he was born a Jew, and has become a pre-historic Pagan. And so when he tried to visualise Our Lord crowned with thorns and bound, he thought of Jehovah, but hewed out an Omnipotence that is neither just nor unjust, neither pitiful nor pitiless, is merely almighty.

Perhaps that is his idea of Jehovah. But then why does he call his statue 'Behold the man'? If he had succeeded in portraying God the Father, it would have still been a strange error. For it was God the Son Who was crowned with thorns, and bound for the Sacrifice. The Son of God who had become Man!

Very Man, suffering and compassionate; Who cried ' Father forgive them, for they know not what they do ' ; and at the last ' My God, My God, why hast Thou forsaken Me? '

There is no human weakness, no compassion in this face of awful power.

Epstein does not err from malice, but because he does not understand. I take it that he believes that Our Lord was ■ man and nothing more. But he has tried with all his might to show Him as Almighty God. He has failed because he does not understand that Our Lord was and is *really* Man as well as very God.

It is a failure, but a splendid failure. This great piece of sculpture, which should be seen, not in a room, but growing out of its native wall of rock, is as near as a stark heathen could come to portraying Our Lord. And it does not hurt me like these namby-pamby blasphemies so popular with half-believers.

Can we give him the clue? Will he realise the gulf between us when I say that Our Lord was not entrapped, but offered Himself, a willing Victim? Would that he might. For it is great loss to the world that all this heathen valour, this devoted craftsmanship should spread itself on a lie.

ANGLICAN REUNION was the subject of a fine radio talk by the well-known Paulist Father Paul B. Ward, from New York, on September 23rd, 1934. It is reproduced in the March number of the Anglican review REUNION. He quoted the Rev. Spencer Jones:

We shall find no sanction in Scripture for *contradictory* communions of Christians, not at any time in its history does the Christian Community appear without ■ prominent visible personage at its centre, in the Person of the Man Christ Jesus at its outset, of St. Peter afterwards, and finally of the Pope; while it is into this community, not into the Church of England as such, that we are all of us baptized, and to which our profession expressly obliges us.

Fr. Ward continued:

The Church of England was through the centuries bound up with the See of Rome. Even as she is to-day she shows the mark of her origin and her rightful allegiance to Rome. We may ask of her, as Our Lord asked regarding the coin brought to Him in the Temple, ' Whose image and superscription is this? ' ' Whence came the privileges of the Metropolitan See of Canterbury? What story do the old cathedrals and ancient churches tell, built as they are, one and all, for the Roman

Rite? Who canonized the saints in her calendar? Even the Book of Common Prayer with its mutilated Mass, its truncated office, is Roman in its essence with its Latin titles for English psalms and canticles. The Church Catechism is Latin in its character and its characteristics, the very trappings of her dignities are Roman in origin.' But in this I do not see an aping of Rome so much as the fact that the copy of the original, in some cases, has been painted by those who admire and love their former mother

The schism or divorce of the sixteenth century calls for a solution. Discussion of the matter has ceased to be merely an academic soliloquy. Is it too much to hope that soon another Cardinal Mercier and Lord Halifax will be permitted to get together in an endeavour to end a divorce which reflects no credit upon Christian teachings?

The solution of the problem of reunion must be brought about by great churchmen who are equipped to handle the question. That there are vast difficulties in the way is, of course, admitted

Must it be then that in the face of the imperative need of unity to-day . . . 'There is no way out'? What a pity that perhaps only human pride and human failings must be the chief obstacles to the working out of the plans of the Holy Spirit! The late Cardinal Mercier once wrote to the Archbishop of Canterbury, 'Reapers of souls, we must sow in the sweat of our brows, mostly in tears, until the hour of reaping strikes. When this blessed hour strikes, others may very likely have filled our place. One soweth and another reapeth.' 'Blessed are the peacemakers,' said Our Lord on the Mount. God raise unto us a Peacemaker! Maybe peace will come through prayer and not through endless theological discussion.

Paulist concern for Anglican reunion is further shown in the current number of THE CATHOLIC WORLD, the monthly review of the Paulist Fathers, which reprints the bulk of Fr. Henry St. John's article from our February number.

INTENTION. The Editor of REUNION takes up our reflections on his previous Editorial regarding intention and Anglican Orders, and scores a verbal point. But what the Church '*de facto* intends' is what the Church '*does*': the crucial difficulty remains, and indeed becomes all the more obvious. The Church *does* make sacrificing priests; Cranmer, it is admitted, did not intend this—he excluded what the Church in fact *does*. How can it be now said that he intended what the Church does? We repeat: It is impos-

sible to intend two contradictory and mutually exclusive things at the same time. There is no parallel with the unbelieving minister who, though he does not believe in it, wills what the Church does. Cranmer, it has been admitted, neither believed in it nor willed it.

PRIZE COCKTAIL. Mix, if you dare, some parish magazine, some sporting pink, some homiletic review, some Beachcomber, some *Adelphi*, some *Catholic Book Notes*, some *Ballyhoo*, some *Colosseum*, some *Music and Liturgy*, some *Film Art* and a dash of pungent bitters, and you get, somewhat unexpectedly, a school magazine. There are other less analyzable and highly original ingredients in THE HOWARDIAN, the unusually undomesticated organ of Blackfriars School, Laxton, Stamford, Lincs. (Annual subscription 5/- for two numbers). It will appeal to a public wider than such as wears the old school tie, and may be welcomed by many who need a snappy but subtle *apéritif* before partaking of more tough-meaty Catholic periodicals. But it is not for those who do not take their cocktails seriously; still less for those who cannot stomach cocktails at all.

PENGUIN.

CORRESPONDENCE

REUNION

To the Editor of BLACKFRIARS

SIR,—In anticipation of misunderstandings and misapplications, it seems well to add some remarks to Fr. Farrell's *Reflections on Reunion* in your current number.

(1) Reunion is, for a Catholic, not a matter of mere 'periodical resuscitation.' It is an object which the Church keeps ever before her eyes. Every priest who follows the Roman Use must pray for reunion at least twice every time he celebrates Mass—at the beginning of the Canon and in the prayer before receiving Holy Communion. And for what the Church ever *prays* she ever *labours*. The full story of the unceasing efforts of the Roman Pontiffs to restore Christian unity throughout the centuries has yet to be told: it would occupy volumes. It would be regrettable if the reader, informed only of certain wise negative directions which the Holy See has issued, should be left with the painful and false impression that the attitude of the

Roman Church to reunion is purely negative and obstructionist. (May I here refer to my short article, *Leo XIII and Reunion* in *BLACKFRIARS*, June, 1934?)

(2) The term *reunion* does not exist in reputable Latin, so cannot be 'avoided' in the letters and decrees of the Holy See. It is however, a perfectly good English word which means, by universal consent, the restoration of broken Christian unity by the healing of existing divisions: a conception not adequately conveyed by the term *union*. Baptism, and Baptism alone, *unites* us to the Church; *reunion* aims at the restoration of that visible unity of all the baptized which schism destroys. Doubtless the term has in the past become associated with objects and programmes which no Catholic could approve; but its essential meaning indicates something for which all Christians, Catholic or non-Catholic, must work and pray. (For an excellent analysis of the concept of reunion, I would refer to Dr. Oskar Bauhofer's *Um die Wiedervereinigung im Glauben in Der katholische Gedanke*, January, 1934.)

(3) Dr. Bauhofer has recently assured us in your pages (February, 1935) that the Ecumenical Movement 'has failed . . . is now past and done with.' I think that no student of recent literature on the subject will deny that the Pan-Christian reunion programme has come to be recognized by all, at least implicitly, as theoretically unsound and practically impossible; the idea that truth can be a subject of negotiation or that reunion can be based on an agreement to differ has been abandoned by non-Catholics as it has always been rejected by Catholics. Fr. Farrell's disinterment and post-mortem examination of Dr. Headlam's *The Doctrine of the Church and Reunion* is surely irrelevant to any existing programme or proposals. Even had *Mortalium Animos* not settled the matter, no Catholic could suppose that reunion could or should be attained by the means proposed by Dr. Headlam. It is doubtful whether any non-Catholic thinks so to-day.

(4) The historical importance of the decrees of the Holy Office quoted by Fr. Farrell in preventing Catholic enthusiasts from chasing rainbows cannot be over-estimated. Their doctrinal implications are of permanent value. But the Branch Theory of the A.P.U.C. as well as the federation schemes of the Ecumenical Movement are discredited to-day scarcely less by non-Catholics than by Catholics. The fundamental objection to these efforts was, it must be noted, not that they promoted reunion, but that they hindered it by legalizing and sanctioning, and so perpetuating, 'our unhappy divisions.' Neither the letter nor the spirit of these decrees discourage 'conversations' of the type advocated, for instance, by Fr. St. John. It should be remembered that two years after the most sweeping of these

decrees, that of 1919, a Roman Cardinal was, with the knowledge and blessing of the Holy Father, holding 'conversations' at Malines. From this it does not of course necessarily follow that such 'conversations' are always opportune or to be encouraged; still less that the Holy See gave anything like official approval to all that was said and done at Malines.

Mr. Blake's letter in the same number (p. 221) expresses some not uncommon apprehensions and misapprehensions. Reunion, however, is not a matter of 'gaining advantages': the healing of the divisions of Christendom is the express will of Our Lord. Nor must we suppose that this can be brought about *only* by 'convincing' individuals. Non-Catholic Christians are not Jews, Turks or infidels: they are members of Christ's Body, indelibly signed with the baptismal character, yet deprived of the visible communion with the Church and the full participation in her liturgical and sacramental corporate life to which Baptism obliges and its character empowers them. And this, for the most part, owing to historical causes in which they have neither part nor interest. Reunion aims at breaking down the divisions which keep them from their inheritance. Reconciliation to the Church, whether individual or corporate, is not a 'giving away'; it is a receiving and a fulfilment. The reconciled denies nothing: his very repudation of heresy and schism is something positive: the negation of a negation.

Prayer and work for reunion cannot cease because of inexcusable misunderstanding and ignorance. Cardinal Mercier's Pastoral of January 18th, 1924, on the Malines conversations, eliminates all excuse for such misunderstanding among Belgian Catholics as Mr. Blake relates. And though the Church may sometimes be forced into the 'retail' business, she cannot be content to remain there. Her Head has put her in the *wholesale* line: she is the *Catholic* Church with a mission 'to every creature.' A more pertinent parable concerns an Elder Son who, having served his Father long and faithfully, resented all that was done to welcome his brother's reconciliation and return to his Father's house.

I am, Sir,

Yours, etc.,

VICTOR WHITE, O.P.

THE NEW STYLE OF ARCHITECTURE

To the Editor of BLACKFRIARS

SIR,—That the new style of architecture is, according to Mr. Williamson's suggestion in January BLACKFRIARS, in its type far in advance of either painting or sculpture *as such*, seems on

CORRESPONDENCE

reviewing the facts to be untrue. As to painting in relation to architecture, yes; but surely this is because the painters are not allowed to co-operate with the architect.

Mural painting cannot develop unless the painter, whose gift lies in this direction, is allowed to *paint on walls*. The problem is one quite apart from the easel picture, and can in no great degree be tackled in a studio. So, unless the architect will make a place for the painter and insist on a painter who is also a workman, the general taste for those 'charming' and respectably lifeless posters, usually called mural paintings, will continue and we shall have to keep pigs for a living.

Granted, the problem of a painting on a wall has practically ceased to be understood. Knowing how to paint frescoes does not mean understanding what can be put on a wall; for the medium of expression is but the matter of the second birth, as it were. The matter in which the concept is formed, is all the knowledge the artist has through sight; and it is the more severe judgment needed in its selection, that forms the mural painter's greatest problem.

None the less, it seems a pity that this great branch of our culture should be allowed to die for lack of encouragement, just at the time when it would be possible to make a synthesis of the two great traditions of mural painting and so form a twentieth century school equal in knowledge and creative ability to any that have gone before. But the twentieth century, especially the Catholic part, is afraid to create or encourage creation. Why?

Yours faithfully,

CONSTANCE MARY ROWE.

AFTER FOUR HUNDRED YEARS

To the Editor of BLACKFRIARS

SIR,—The excellent review of *Après quatre cents ans* in your February number set me hunting for a copy of the book, and as I have only just received it after weeks of enquiry, I think that many of your readers will be glad to know that in Swiss money it costs 3 fr. 50. In Belgian exchange it costs 33 fr., and the Librairie Desbarax, 24 rue de Namur, Louvain, will supply it for 29.70, plus 3.50 postage. It is truly a beautiful volume in matter and in form. Every 'apologist' should have a copy. Thanking Father Tindal-Atkinson for bringing it to the notice of your readers,

I am gratefully yours,

IVOR DANIEL, P.P.

Catholic Rectory, Pembroke Dock.

REVIEWS

HISTORY AND BIOGRAPHY

THE EMPEROR CHARLES IV. By Bede Jarrett, O.P., M.A. (Eyre and Spottiswoode; 10/6.)

This posthumous book by Father Bede Jarrett is a welcome addition to the series of works dealing with broad aspects of the Middle Ages which of late years have enabled the general reader to follow the development of thought on mediaeval history. The reign of the Emperor Charles IV in Germany and Bohemia covered that third quarter of the fourteenth century which has suffered from the highly coloured *naïveté* of Froissart and some of the worst depredations of the historical novelist. It was a period which has provided scope both for the innocent romanticism of English and Scottish writers and for the rather ponderously sinister episodes imagined by Leon Feuchtwanger and the German school. Much has been written of the over-decorated fantastic age with its tangled economics and its attachment to the letter of chivalry. It was an interesting speculation as to what Father Bede would make of it.

Very wisely he decided to approach the subject from the angle of the historian of social theory. This was the more fortunate as it was precisely in this field that his most valuable historical work had been done. It was an aspect with which his studies had long made him familiar, and it removed from the scope of the volume the whole series of delicate, complicated and profoundly insincere political negotiations and manoeuvres the detailed consideration of which was so uncongenial to the author's forthright mind. It was not the detail, but the background of the House of Luxembourg which interested him, and it is the social structure of the Europe of the period which Father Bede sets clearly before his readers. Throughout the volume his economy of statement and direct and happy phrasing carry the story forward. Excellent use has been made of the *Vita Caroli Quarti imperatoris ab ipso Carolo conscripta* and the Emperor's personal characteristics are interestingly described. The wall painting at Burg Karlstein, which serves as frontispiece to the book, reinforces this attractive impression.

Dr. Barker, in an introduction to the volume, has drawn attention to the generalizations which are scattered through Father Bede's narrative and prove both stimulating and straightforward. The vigour of phrase and an interest in the everyday life of the fourteenth century will come as especially refreshing to those readers who are more concerned with the author of the book than with his subject. The sixth chapter on the problem of government is perhaps the most valuable in

the book and the constitutional position is well described. Mention is made of Charles IV's Dominican connections and there is a balanced appreciation of his general relations with the Church.

One general criticism must be made against the picture which is here presented. The forces of opposition to the Church and to the 'Priests' Emperor' seem under-estimated. This is possibly due to the fact that Father Bede always seemed to find ■ difficulty in understanding the quality of bitterness. The strength of the fourteenth century opposition can hardly be appreciated adequately unless allowance is made for the tortuous impatience of restraint; the hatred against a possessing class; the curdled dissatisfaction. All this was very far from Father Bede. In addition to the main body of the work, reference should be made to the excellent brief survey provided by Mr. Douglas Woodruff in a foreword and to Dr. Barker's wholly delightful appreciation of Father Bede, whose followers will welcome this final volume, so fresh, stimulating and honest; so entirely characteristic of its author.

DAVID MATHEW.

NEWMAN EN ZIJN 'IDEA OF A UNIVERSITY.' By Paul Sobry. (N.V. Standaard-Boekhandel, Antwerp; Belgian frs. 30.)

This is one of the best scholarly works on Newman that have been written in recent years, but the title is misleading. It is not concerned with Newman's theories of education, nor does it deal *ex professo* with the history of Newman's connections with the National University of Ireland. The real subject of the book might be said to be Newman's style as a reflection of himself and his attitude to life, especially as illustrated in his *Idea of a University*.

If you would like to learn the secret of Newman, you will understand it better after you have read Dr. Sobry's book. You will appreciate better the simplicity and sincerity of his character and the simplicity and sincerity of his style. Perhaps the book will interest you most for the light it throws on the problem of style and what it really means.

The Louvain Professor bases his argument on Newman's own principles. First of all, we must know what style is not. It is not the mere expressing of a truth, nor even its clear enunciation. Scientific formulae enunciate truths with the utmost clarity, but they are rarely praised as literature. Style is more personal. It expresses the living mind, with its thoughts, views, and reasonings in all their moving and changing reality: it is the living, moving, surging shadow of a deep and agitated sea of thinking activity. A small mind is never sufficiently deep nor sufficiently stirred up to give rise to a great style.

At the same time, more is needed than greatness of mind. Style is never easy. 'My one and single desire and aim,' Newman tells us, 'has been to do what is so difficult, *viz.*, to express clearly and exactly my meaning.' Hence the rareness of really great writers.

Basing his researches on this theory, Dr. Sobry sets himself a double task :

(a) He makes a brief study of Newman's life and thought simply with the object of discovering for himself what is most essential to Newman's intellectual development and what might be called his fundamental attitude to life; and

(b) he studies and analyzes his style as a faithful reflection of that attitude and life. His object in this study is likewise twofold : (i) to gain a truer knowledge of the real Newman from the study of his style; and (ii) to attempt to wrest from him the secret of his English from a study of the man.

In studying the man, we are tempted to fall into one of two extremes. No one was a more complete idealist, and yet none more eminently a man of action. While taking life for what it is and *realizing* its unreality, Newman recognized with startling clearness that without these shadows and the right use of them we can never attain to the true Reality beyond. With eyes for ever fixed on the Vision of Reality, hard action in the world around us, real kindness to real people, honest living up to real facts are our only hope. To look on Reality but not to act is to dream. To act without regard for the Truth, to follow false happiness, a delusion, to turn oneself away from the Author of one's being—this is the course of the world 'having no hope and without God . . .' 'All this,' wrote Newman, 'is a vision to dizzy and appal, and inflicts upon the mind the sense of a profound mystery, which is absolutely beyond human solution. What shall be said to this heart-piercing, reason-bewildering fact?'

The world is wedded to falsehood, striving after unreal ideals, speaking with unreal words, professing and not doing. Men spend themselves on trifles, and throw away their souls for a whim. Logic and reason and faith would lead them to the truth, but they are blinded by feelings and prejudices and love of the shadows.

Before the greatness which man should be, and the littleness he is, Newman felt called to an apostolate. To find Reality, and dissipate the fog of delusion. The struggle for these gives to Newman's works something of the character of an epic. His works are not calm treatises for the lecture hall; but expeditions and campaigns. He battles not within his own mind, but in the world outside. Often he has to grope his way through the fog and mist and shadows of unreality, but he is deter-

mined, and the Reality does not fail him in the last resort. Since his campaign is among men, he must take the world as it is. He must enter into real difficulties, real feelings, real uncertainties, real unreasonableness and illogicality, and bring light and certainty to his countrymen. Newman is the better guide in that he had himself been lost in the shadows, and at one time had nearly followed that most attractive of all will-o'-the-wisps, the ideal of the cultured, intellectual, kindly English gentleman.

In the second part of his book, Dr. Sobry turns to the consideration of the style as such. Newman's penetrating intellect and vivid imagination were excellent weapons for his campaigns. Joined to this was his acute power of bitter irony, when cherished idols had to be overthrown, or deep-seated delusions to be uprooted. These factors together made his style so real and individual much more than any vague 'onward march of his regal English' or mere rhythm and harmony of phrases. The latter might have led to prettiness; the former led to strength and conviction.

The author is anxious not to base his argument on vague generalities, a fault he finds only too common in books on style. Consequently he defends his argument by an analysis of sentences, by collections of favourite words or phrases, by emphasis on Newman's love for fine criticism and his eternal modifications of a statement which might appear too loosely made or in some degree unjust to those who held a different point of view.

Both the general nature of the work and the form of the individual sentences is influenced by this. His discourses on the Nature of a University are not eloquent flowing discourses with little practical direction, such as are frequently delivered on great occasions to lend a certain solemnity to the function, but were rather meant to teach and instruct his listeners as to the true nature of university education, and the dangers of accepting false ideals. 'Liberal education makes not the Christian, not the Catholic, but the gentleman.' The very form of the sentences falls into a kind of formula *A, not B*. 'It is well to be a gentleman, it is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind, a noble and courteous bearing in the conduct of life . . . but still, I repeat, they are no guarantee for sanctity . . . Taken by themselves, they do but seem to be what they are not; they look like virtue at a distance, but they are detected by close observers.'

One would have to continue much beyond the limits of a review to give an adequate idea of the rich fount of ideas which springs up during the reading of this excellent book. Many

works have been produced which have attempted to explain the psychological motives for Newman's conversion and his life's work. Most have failed. The psycho-analytical method usually does, unless there is complete sympathy and understanding between the psychologist and his subject. Dr. Sobry, I think, within the limited scope of his book, has succeeded. No one who thinks Newman worth the trouble of understanding, or the secret of his style worth mastering, should fail to give this work a careful and thoughtful study.

H. F. DAVIS.

MISCELLANEOUS

PROBLEMS OF MIND AND MATTER. By John Wisdom. (Cambridge University Press; 6/-.)

It is perhaps a curious example either of professional modesty or of belief in the elemental exactness of the subject-matter that Dr. Wisdom's book bears the same title as that of Professor Stout, to which it is patently intended as a creative commentary. This absence of proclamation in favour of meditation is a keynote of the book; though this is a meditation achieved with rare clarity.

Its resemblances to the Thomistic method of exposition are not purely accidental: there is a certain disinterestedness, and also a detailed practice of giving arguments against and for. This befits its purpose, which is 'to be an introduction to *analytic* philosophy,' as distinguished from *speculative*: the object of speculating 'is truth,' that of analyzing 'is clarity.' Analytic philosophy becomes what may be called a philosophy of psychology.

The subject-matter consists of two of the many relations between Matter and Mind: 'first the relation of ownership, and second the relation of knowledge.' There follows a not too helpful pair of definitions: 'A mind is a cluster of mental facts which are all about the same thing. A material thing is a cluster of material facts which are all facts about the same thing.'

After an introductory chapter the work proceeds, in order, to discuss Body and Mind: here is included a subtle account of the distinction and correlation between, and the mutual 'production' of, bodily and mental events, and next Ownership and Freewill. Part II is entitled 'Cognition'; it includes successively Perception, Knowledge of Material Things, Judgment and Truth—this last being most lucid. Two appendices complete the text of the work.

The style is both natural and illustrative. The author comes to terms with common-sense. This to some extent limits his field but it produces no logical or terminological inaccuracies, and definitions such as the following cannot really be condemned as

REVIEWS

circular: 'A sensation occurs when, and only when, someone *senses something as having a certain sense-quality*' (italics in the original). Not only is the author exact in thought, but he permits us to see the machinery of this exactness laid out in succession; as when three long successive sections (2.21, 2.22, 2.23—a form of numeration employed first and most consistently in Wittgenstein's *Tractatus Logico-Philosophicus*) begin respectively with the words: 'A law of science is a *universal* causal fact,' 'A law of science is a *generic universal* causal fact,' 'A law of science is an *exact general (sic) universal* causal fact.' Similar progressions of expressiveness will be found *passim*, often with clarifying results—as in the discussion of Blame and Freedom.

Religious problems are occasionally handled, but never fervently: the author is content to state his philosophically deduced belief in pre-existence, for example, and to proceed at once to other similarly attained deductions in analytic philosophy. Ripeness is a core of this book; it is neither subjectively (as if objectively) dogmatic, nor possessed by modern antidogmatic pessimistic sophistry, fundamentally solipsistic. It does not dismiss or welcome, although its ultimate favoured tendency is towards some idealistic mentality.

TERENCE WHITE.

DE HISTORIA CANONIS UTRIVSQUE TESTAMENTI. By P. Seraphinus M. Zarb, O.P. (Rome: Pont. Institutum 'Angelicum,' 1 Salita del Grillo; 35 L. it.)

THE ACCURACY OF THE BIBLE. By Dr. A. S. Yahuda. (Heinemann; 10/6.)

THE OLD TESTAMENT IN THE LIGHT OF ANTHROPOLOGY. By E. O. James. (S.P.C.K.; 4/-.)

The first of these three books stands apart from the others as being of substantial importance and as a Catholic work duly planted 'by the streams of water.' Compared with the herculean labours of Protestants urged on by the need of self-defence, Catholic work on the history of the Canon has in the past tended to be scanty or sectional. This comprehensive and masterly work is one splendid sign of the recovery of Catholic scholarship from a particular weakness. Apart from the contribution of the author's own most strenuously and carefully elaborated thesis, the book is highly valuable as a treasury of all the sources required for a scientific understanding of the subject. No wonder, then, that it should have been acclaimed at once by Lagrange, Vannutelli, Steinmueller, and by other representative Catholic scholars. Considerable wonder, on the other hand, that with such quantity going with such quality the price of the book should be almost plebeian.

Dr. Yahuda is skilful and happily constructive so long as he is engaged in flooding the Pentateuch with the light of his Egyptian learning, but when he turns to propound his thesis he becomes peevish and ineffective. He undertakes to show that the writings of the Pentateuch display such intimate knowledge of ancient Egypt and are so impregnated by early forms of Egyptian language and thought that they could only have been conceived and written close upon some early period during which the Israelites were in 'constant most intimate contact with the Egyptians,' which period must surely be identified with the sojourn in Egypt related in the Bible. No Catholic, of course, can deny the truth of the Egyptian affirmations and suppositions contained in the Bible narratives; but it is quite another thing to say that Egyptian thought and style is woven into the whole texture of the Pentateuch. The outcome of the thesis is a vindication of the orthodox view of the early (Mosaic) composition of the book. It could scarcely be denied that the evidence presented forms a valuable contribution to the great controversy; but there is good reason for mistrust of this Egyptian with his offerings. Suspicion is aroused by his practice of exaggeration and by his uncritical and ill-mannered controversial method. At the very least, however, it must be admitted that the Egyptian data are of fascinating interest and that—whether as type or parallel—they make fair and stimulating commentary on the Bible narrative. As another entirely acceptable gift, the book is full of enchanting Egyptian illustrations.

Composed of a series of lectures recently delivered to a miscellaneous audience at Leeds University, this book of Professor James', apart from a good deal of useful incidental information and theory clearly and competently presented, provides a simple exposition of the main doctrines of Higher Criticism, and is further interesting for its attempt to show that the critical re-interpretation of the Bible has served to heighten its religious significance and importance. A Catholic would hold that this attempt was bound to fail, and (all argumentation apart—for this book is, legitimately enough, one of conclusions rather than of arguments) would consider that the author's exposition contradicted his thesis. Abraham here is no longer one who 'walked with God'; the twelve patriarchs become mere tribal personifications; Jacob—worse treated—exists only as vague evidence of a superstitious worship of betyls; the glories of Egypt fade away before the comment that 'there would seem to be' an underlying 'basis of actual reminiscence'; the Davidic dynasty is shown to be tainted by king-worship; the temple is in the hands of syncretists, and so on. It is a sad story relieved only by reminders that Jahvism never quite succumbed to surrounding pagan influences, that Jeremiah attained to a

REVIEWS

noble unconstructive Protestantism, Ezechiel to a noble constructive Catholicism, Deutero-Isaiah to the doctrine of explicit monotheism. It has the sadness of a Requiem on the God who was the God of Abraham, Isaac and Jacob, the God of the outstretched arm. A Patripassian prelude to the New Testament, it amounts to.

RICHARD KE OE, O.P.

THE STRANGER. A Study in Social Relationships. By M. M. Wood. (New York: Columbia Press. London: P. S. King and Son, Ltd.; \$4.50.)

This book—thesis for the degree of Doctor of Philosophy at Columbia University—treats from an ethnological and sociological point of view the problem of 'The Stranger.' The authoress, having widely travelled, adds to the dry, scientific treatment of the subject, the charm and warmth of personal experiences, and thus has produced a volume which escapes the pedantry so frequent in modern American scientific literature.

Miss Wood defines the stranger as one who has come into face-to-face contact with the group for the first time. But since the status of stranger can endure (another expression of hers), 'strangers are in the group, but not of it' seems to me happier. Anyhow, the question is, what relationships are established between group and stranger—relationships which vary from outright killing to complete incorporation into the group. Hence the principles of Group-Formation itself have to be studied: and Miss Wood penetratingly shows that they are of two kinds: organic or contractual, authoritarian or fraternal,¹ constituting either a Community or an Association. The Community is based on birth, and is therefore inescapable; the Association on personal choice. A Community is a sentiment-relationship, an Association an interest-relationship: the basic *sentiment* seems to me (Miss Wood does not enter into this) to be reverence, which may turn into fear or love, or both; the basic *interest* that of fairness all round, which, however, easily degenerates into cupidity, if it is not sublimated into generosity and loyalty.

I am sorry, though, and somewhat surprised, that these two principles of group-formation have not been historically referred to the pastoral type of nomadic, and the agricultural type of sedentary civilizations. The former, implying loyalty to a tribal chief (who soon became a brigand chief), made incorporation of a stranger easy; the latter, sprung from obedience to mother-

¹ The authoress uses the expressions 'patriarchal' 'fratriarchal,' which seem to me frankly absurd. Genetically, the authoritarian group is matriarchal; and the essence of the fraternal association is the absence of ἀρχή.

earth, could only effect it by a permanent juxtaposition of native group and stranger group, which would eventually lead to a symbiosis of two *castes*. Yet the problem of caste is not so much as alluded to in the volume under review!

The authoress is not at her best in the ethnological section: her enumeration of Andaman, Australian and Melanesian data seems to me far too restricted; the ranking of the Bantus as 'primitive' betrays a woful lack of ethnological perspective. For her, 'alien communities' are those known to her as an American at home, *i.e.*, 'Immigrant Communities; or abroad, *i.e.*, 'Foreign Colonies.' With these she opens the second half of her book, which is excellent and treats successively of the stranger in the open country, the small town, and the big city. Thus she makes a useful contribution to the sociological structure of the United States: but I fear the fundamental problem of the Stranger in the history of mankind has escaped her.

For this can only be elucidated by an analysis of the proto-historic clash between the patriarchal, warlike, nomads of the steppes, and the archaic civilization of the pacific peasants along the big river-systems of tropical and sub-tropical Asia: the combination of these two elements in a symbiosis of caste, or their fusion in a far from homogeneous mixture, has ushered in the world as we know it in history; and the age-long struggle between the two basic cultures—nomadic and agricultural, dynamic and static, founded on loyalty to a personal chief or on obedience to a cosmic law respectively—endures still to-day, since these two component parts of our own and all the highest orders of human civilization have not yet been completely harmonized.

H. C. J. ZACHARIAS.

MEDIAEVAL STUDIES

Most of St. Thomas's surviving autographs are in the Vatican Library. MS. Vat. Lat. 9850 contains almost a third of the autograph of the *Summa Contra Gentiles* (so scholarly edited by the Leonine Commission), the Commentaries on Isaias and on the *De Trinitate* of Boethius. MS. Vat. Lat. 9851 contains the Saint's Commentary on the *Third Book of Sentences* of Peter Lombard.

Dr. J. F. Rossi, C.M., has written a remarkable study of this MS.¹ He first gives an account of the history of the codex. It is known that Reginald of Piperno, the faithful disciple of Aquinas, inherited all his master's MSS. This one came into the hands of Charles II of Naples, who erected a Dominican

¹ G. F. Rossi, C.M.: *L'Autografo di San Tommaso del Commento al III Libro delle Sentenze* (Monografie del Collegio Alberoni, XII; Collegio Alberoni, Piacenza, pp. 64. L. 7).

priory at Aversa in 1291 and placed the MS. in the church as a relic. When this priory was suppressed in 1807-8, the MS. was saved by the Dominican S. Pignattaro, later Archbishop of S. Severina and Isernia. It came later into the hands of Mgr. Thomas Salzano, O.P., who presented it to Pius IX for the Vatican Library on August 21st, 1871.

The greater part of Dr. Rossi's study is, however, devoted to the description of the MS. itself. Those acquainted with St. Thomas's hand-writing—so difficult to read that it was usually called *littera inintelligibilis*—will appreciate the patience and sagacity needed for such work. Dr. Rossi examines it, quire after quire, folio after folio, giving the *incipits* and *explicitis* of each. He detects three kinds of script in the MS.: two written in Gothic letters (ff. 1-10) and the third in the cursive *littera inintelligibilis* (11-99). He considers that this only is the genuine autograph of St. Thomas, the first ten folios being a transcript. He notes all the peculiarities of the script and enumerates the missing fragments. The codex had often been mutilated by pious relic-hunters: twenty-nine of the original 128 folios have been removed, and of some of the others only portions remain. One particular case drew Dr. Rossi's attention: the mutilation of fol. 7, in which the Saint treats of the Immaculate Conception. Was this done to suppress evidence of St. Thomas's thought on the subject? After careful investigation he concludes that it had been removed solely as a relic.

Professor P. Castagnoli, C.M., gives us a scholarly critical edition of St. Thomas's *De Forma Absolutionis*.² In the solid introduction he discusses the available MSS. Of these he has discovered thirty-three, only two of which he has been unable to inspect. The rest are subjected to careful examination and classified. In so doing he has thrown light on many important points which will prove most helpful to all students of St. Thomas's Opuscula. He shows that the early catalogues and MSS. of *De Forma Absolutionis* unanimously establish its authenticity.

He next discusses its original title. St. Thomas did not himself inscribe the title; for the work is an occasional tract written at the request of the Dominican Master General, B. John of Vercelli, who had asked the Saint's advice regarding a pamphlet which questioned the *Ego te absolvo* formula. Professor Castagnoli, following the earlier MSS. and catalogues, shows that the original title was *De Forma Absolutionis Poenitentiae*

² P. CASTAGNOLI, C.M.: *L'Opuscolo 'De Forma Absolutionis' di San Tommaso d'Aquino* (Monografie del Collegio Alberoni, XIII; Piacenza; pp. 112, L. 10).

Sacramentalis. It appears to have been written during St. Thomas's second term as Master Regent in the University of Paris (1269-72), and completed, as he himself testifies, on the feast of St. Peter's Chair: *Voluntas autem Dei fuit ut pro defensione potestatis Petro traditae, in festo cathedrae Petri hoc opus de vestro mandato compilans laborarem*.

In the edition of the text which follows all *lectiones variantes* are given, references and quotations are identified and verified, and short notes are added. An excellent edition, worthy of the high standards of the *Monografie* of Collegio Alberoni.

Fascicule 37 of the *Florilegium Patristicum*³ is due to one of the editors, Professor B. Geyer, of the University of Bonn, whose name is a guarantee of scholarship. St. Thomas's *Quaestiones de Trinitate* are, as the editor says, *classical* in the history of Theology, and fundamental for profound knowledge of the Catholic doctrine of the great Mystery. The Leonine edition of that part of the *Summa Theologica*, following too closely the Piana edition, sometimes even against the evidence of ancient MSS., has not attained the desired precision. Dr. Geyer did not intend to give a definitive critical edition; nevertheless, with the help of five MSS., in addition to the four of the Vatican already known and used by the Leonine Editors, he tries to improve the text. The authentic title of the *Summa*, according to Professor Geyer, is not *Summa Theologica* but *Summa de Theologia*, on the analogy of similar earlier *Summae*: *Summa de Creaturis*; *Summa de Vitiis*; *Summa de Anima*, etc. Another innovation in this edition is the suppression of the titles of the articles. The identification of the references to earlier writers and the indication of parallels in contemporary schoolmen add greatly to its value. Altogether a worthy contribution to the *Florilegium Patristicum*.

DANIEL CALLUS, O.P.

THE PLAY

IN some ways the Press has done Mr. George Robey a disservice, in so far as it created the impression that his appearance as Falstaff was something of a stunt, or at least an audacious experiment. I have heard of Shakespeare lovers staying away in consequence, and certainly there was a strange contrast between the half-empty pit and the crowded stalls.

Nothing could be more mistaken. Mr. Robey at *His Majesty's* reveals himself as a great actor and a great artist.

³ B. GEYER: *S. Thomae de Aquino Quaestiones de Trinitate Divina. Summae de Theologia I*, q. XXVII-XXXII ad fidem codicum manuscriptorum recensuit, notis et prolegomenis instruxit. (*Florilegium Patristicum Fasc. XXXVII*). Bonn, Hanstein, 1934; pp. 62. RM. 2.40.

REVIEWS

'I have had,' he said in an engaging speech after the last curtain, 'to unlearn a lot of my own nonsense, and to learn to speak the lines put into my mouth by the *immoral* bard!' The spirit in which he attacked his task becomes plain from the fact that he disdains the easier laughs, avoids any over-stressing of obvious points, and by a thousand subtleties of intonation and gesture makes the old rogue human and credible, a figure not of farce but of comedy. He is Falstaff. Shakespeare might have created the part for him; he must indeed have created it for just such another, for Mr. Robey is surely of the lineage of the great actors of Shakespeare's time.

The play as a whole is well staged and well acted. *Henry IV, Part I*, is in reality only half a play, and lacks perfection of form; like all the historical plays, it shows Shakespeare part as creator, part as interpreter—creator indeed, even here, but within the narrower compass of historical fact, and with such surety that one can but believe the actual personages were as he saw them. How admirably he seizes the Welshness of Owen Glendower!

The Welsh scene was charming in its lyricism and pathos, an inset jewel in the robuster context. The battle scenes were unusually convincing, and the use of strong, uncoloured lights on a dead black background gave an illusion of vast space. In the casting there is one serious blemish. Hotspur, though skilfully and vigorously presented, appears as a middle-aged tough who might have held non-commissioned rank in the Black and Tans. As a result, the whole pattern of the play is thrown out of balance, for Shakespeare purposely reduced his years, that his sharp, bright youth might make him a constant pendant to Prince Harry; their rivalry is an essential theme. It was a curious piece of pedantry that made the producers neglect Shakespeare's precise indications for historic detail.

BARBARA BARCLAY CARTER.

GRAMOPHONE

The chief treasure this month comes from H.M.V.—the *Eroica Symphony*, Beethoven's No. 3. This is superbly played by the London Philharmonic Orchestra, conducted by Serge Koussevitzky, and those who are fortunate enough to have the Fifth Symphony by the same orchestra and with the same conductor will need no further inducement to possess themselves of this album (DB 2346-51). It is a wonderful piece of recording, the lovely tone and the balance of the wind and strings is perfectly reproduced, notably in the second movement, the great funeral march. H.M.V. also provide another Beethoven record of great distinction—Backhaus playing the *Moonlight Sonata*

BLACKFRIARS

(DB 2405-6), in which the beautiful singing tone of the First Movement is especially remarkable. Among vocal recordings the young self-taught operatic soprano, Miliza Korjus, sings Weber's *Invitation to the Dance* and a Chopin *Mazurka* (C 2721). It is a feat of coloratura singing of amazing range and clarity, which, when combined with the brass and wind instruments of the Berlin State Opera Orchestra, is almost shattering in its effect.

From Decca Polydor comes some beautiful singing with the same famous orchestra : Julius Patzak, of the Munich National Theatre, sings two Mozart arias, not, as the label leads one to fear, in English, but in German, and gives them something of the warm romantic quality of the true German love-song (CA 8196). The same orchestra also plays Berlioz' *Roman Carnival Overture* in a finished and sprightly manner (CA 8197). Heinrich Schlusnus lends his beautiful voice and style to nothing more distinguished than an *Agnus Dei* by Bizet and the Bach-Gounod *Ave Maria*, but he makes the most possible of this famous and popular hybrid. Franz von Vecsey plays ■ *Nocturne* by Sibelius and Bach's *Air on the G String* with ■ remarkably fine and sonorous tone, and a rather unusual record is the Mozart *Sonata in C Major for Strings and Organ*, played by the Dortmund State Music School Orchestra and Gerhard Bunk (CA 8195).

Turning to Decca's lighter releases : On F 5438 *Afrique* impersonates, with varying success, Wallace Beery, Richard Tauber, Paul Robeson, Maurice Chevalier and Bernard Shaw. The pick of Ambrose's latest will be found on F 5403 (*Pop goes your heart*) and F 5408 (*Oopsala* and *Whistling Lover's Waltz*). They may be compared with the straight Continental dance-music of Oskar Joost's tangos *In meiner Laubenkolonie* and *Wenn der Tiroler Tango tanzt* on F 5449.

F.F.T.

NOTICES

VOCATION TO MARRIAGE. By Fr. Bede Jarrett, O.P. (Sheed & Ward; 3/6.)

HOLY WEEK. By Fr. Bede Jarrett, O.P. (Sheed & Ward; 2/6.)

One of the most attractive of Fr. Bede's spiritual books, *The House of Gold*, has been wisely divided by its publishers into three parts, two of which they now offer under the above titles. The author's addresses on Marriage, taken down as he spoke them, are full of a marvellous understanding, sympathy and encouragement, full of lofty ideals set forth in terms of practical problems, at once an inspiration and a guide. They should be read especially by the married and by those plighted to this end, but will be found interesting and even helpful

to others as well. The twelve discourses for Holy Week provide just that spiritual background to the liturgy of the Crucifixion which lettered and unlettered alike will find most valuable. (H.J.C.)

ERASME. By Th. Quoniam. (Desclée de Brouwer; Frs. 15.)

An attractive study of the great humanist that presents him in the turbulent whirl and stress of Renaissance and Reform. We are shown the estrangement of theologians and humanists—witness the correspondence with Martin Dorp—and the problem of this deplorable incomprehension ever has a certain *actualité*. And then years of pleading for a *via media* that could never be; for a choice had to be made—either Luther or the stiffening reaction of the Papacy and the Scholastics that was to be the Counter-Reformation. Erasmus could not, or perhaps would not, choose. The author without glossing over Erasmus' obvious shortcomings, treats his subject with sympathy and charm of style: yet not all will share his enthusiasm for the Erasmian ideal. Unlike his friend, Sir Thomas More, Erasmus is more fascinating than lovable: both could enjoy the *Moriae Encomium*; but Erasmus candidly enough, though perhaps with a certain sadness, realised that: *Non omnes ad martyrium habent satis roboris. Vereor enim ne, si quid incideret tumultus, Petrum sim imitaturus*. (R.D.P.)

HENRICI SEXTI ANGLIAE REGIS MIRACULA POSTUMA. Ed. by P. Grosjean, S.J. (Bruxelles: Société des Bollandistes.)

A study of the miracles attributed to King Henry VI has a greater historical than hagiographical interest. His cult, fostered by the early Tudor governments, was necessarily of short duration. Yet the *miracula Henrici regis* remains one of the more valuable documents of the close of the English fifteenth century for the short stories attached to the list of cures illustrate the life of the poor and of the middle class, often delightfully. P. Grosjean's edition of the British Museum manuscript (Reg. 13, c. viii) is characterized by much careful and ingenious scholarship. (G.M.)

THE AKATHISTOS HYMN. Translated by Fr. Vincent McNabb, O.P., S.T.M. (Pepler and Sewell, St. Dominic's Press, Ditchling; 10/6.)

The making of this translation was clearly for Fr. Vincent McNabb an act of devotion to the Mother of God. He has preserved not only the sense but also the prayerful enthusiasm of the original Hymn. This hymn used in the Byzantine rite expresses the same hieratic grandeur that we find in the pictorial

representations of our Lady in the art of the Eastern Church. It is liturgical in its form and its spirit. The book is one of the most satisfying productions of St. Dominic's Press, delightful to hold and to read. At the same time it is difficult to be convinced that this kind of production is in any way a help to the liturgical movement. Its note of archaism and preciousness and its very high price will only support the arguments of those who regard liturgists as a revivalist clique. Fr. Vincent McNabb has written a Foreword, and Mr. Donald Attwater historical and liturgical notes. (C.H.)

An English edition of Fr. McSorley's *A PRIMER OF PRAYER*, so highly praised by Fr. McNabb in our December number, has been published by Messrs. Burns, Oates and Washbourne at 3/6. From the same House comes the second volume of Père Coste's *LIFE AND WORKS OF ST. VINCENT DE PAUL* (21/-). The original French of this monumental biography was reviewed at length in an article, *A Saint in Action*, in April, 1933.

EARLY IRISH LAWS AND INSTITUTIONS. By Eoin MacNeill.
(Burns, Oates; 5/-.)

Dr. MacNeill is a recognized authority on Irish prehistory, and although the present study does not possess the significance of his *Celtic Ireland*, it repeats and will reinforce his teaching on the nature and the functions of the family group and on the laws of inheritance and succession. The absence of even a bibliography may diminish its value, and the inevitably technical expositions of the relation of the *fine* to the *tuath* or of the *cele* to the *flaith* may limit its appeal, but its intricately orderly analyses will be appreciated by specialists, even if they do not accept its conclusions. For it is perhaps significant that in the course of this small book nine scholars are mentioned as holding a view on the nature of the clan system divergent from those of Drs. Macalister and MacNeill; such divergence is then explained by their ignorance of the evidence and their misrepresentation of it. This controversial method has all the merits of simplicity. (G.M.)

MARY STUART, FORGOTTEN FORGERIES. By Sir George Turner.
(Rich & Cowan; 6/-.)

This revised edition has some value for sixteenth century study, for the variants of the casket letters are printed for the first time, and there is an analysis of the Simmons letters; which have usually been ignored in this controversy. It is probable that all these documents were tampered with; to Sir George Turner they seem fabricated. His

conclusions are formulated dogmatically, and are accompanied by severely phrased moral judgments hardly in keeping with sixteenth century ethics. There is a certain carelessness in the less relevant detail; Gilbert Gifford is stated to have been a Jesuit (p. 259), there are curious references to the conspiracy of Amboise (p. 23) and the purposes of the Catholic League (p. 294); while the treatment of the Chastelard episode (p. 29) and of the death of Lady Leicester (p. 30) illustrate a perhaps excessive ingenuity. (G.M.)

IDEAL MOTHERHOOD. By Mary Kidd, M.B. Lond. Foreword by Dame Louise McIlroy, M.D., D.Sc. (Burns, Oates; 1/6.)

Sensible and kindly, this little book of practical advice should prove a great help to the expectant mother. It meets such a need that three points for criticism may be mentioned for the sake of later editions. First, the infusion of an immortal soul at the moment of conception is asserted as a certain fact (p. 11); second, by comparison with the quiet tone of the rest of the book the condemnation of abortion does not escape the dramatics (p. 43); third, a reason given for confidence in our Lord. 'He only, of all our friends, never lets us down' (p. 46). (T.G.)

LA VIE EST-ELLE UNE FETE? Chanoine J. Choquet. (Editions Spes, Paris; 5 fr.)

The answer is, *quibuscumque non obstantibus*, in the affirmative. Conferences broadcast in July with summer holidays in view, discussing happiness and the way to have it. To English ears, an occasional turn of phrase too naively bucolic or, on the other hand, too *ore rotundo*; but, as a whole, simple, gentle and humane. (L.S.G.V.)

CATHERINE FOUGERE. By Jacqueline Vincent. (Desclée de Brouwer; 3 fr.)

A simple and charmingly written story, which, with its wealth of detail about the French countryside and the life of the village, will fascinate the young readers for whom it is primarily intended. But it has also a depth and intensity which make it much more than a child's book. Catherine, the little peasant girl with green eyes, red hair, and freckles on her nose, in her relations with her friends and neighbours, all vividly presented, exemplifies the maxim of St. John of the Cross, 'Where no love is, give love, and you will find love.' But there is no moralising, and the spirituality which gives the tale its delicate distinction is completely natural and unforced. (M.A.B.)

BLACKFRIARS

BOOKS RECEIVED

- BOIVIN (Paris): *Lettres sur la Morale*: Correspondance de René Descartes avec la Princesse Elizabeth Chanut et la Reine Christine, Ed. Jacques Chevalier (Frs. 20).
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